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# ANSWER

*To the unjust complaints*

OF

William Best,

*And of such other as have subscribed  
thereunto.*

*Also an ANSWER to*

Mr. Iohn Davenport,

TOUCHING

*His Report of some passages,*

*His Allegations of Scripture against the baptising of some  
kind of Infants,*

*His Protestation about the publishing of his writings.*

By IOHN PAGET.



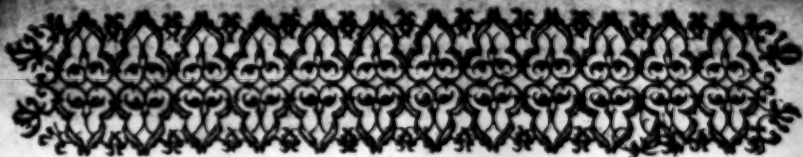
At AMSTERDAM,

Printed by Iohn Fredericksz Stam, dwelling by the  
South-Church, at the signe of the HOPE.

ANNO dñi 1655.

REVISED  
1870  
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LONDON.





A

## Preface to the Reader.



CHRISTIAN Reader,  
there came forth of late an  
injurious Pamphlet, entitled  
*A just complaint against an un-  
just doer*; wherein is proclay-  
med to the world, *The mise-  
rable slavery & bondage of the  
English Church at Amsterdam*:  
and the blame of this misery  
is layd upō me, as being pro-

cured by my *tyrannicall government & corrupt doctrine &c.*

Heynous accusations denounced as with sound of Trum-  
pet from an high pinnacle of the Printers Tower, and  
blowen abroad into many Countries. My hope and helpe  
against this tempestuous blast, is in that our mercifull and  
faithfull Advocate, who pleads the cause of his servants,  
and brings forth their righteousnes as the light, and their  
judgements as the noone day.

To consider who have bene the speciall Actours in this  
work, may give some light unto the Readers for the bet-  
ter discerning and judging thereof. For as *M<sup>r</sup>. Davenport*  
in his Protestation sayth, *he knew not neither could imagine  
what motive set this Publisher upon this work, unlesse he knew  
the man*: So when the Readers shall in some part know the

persons that have bene the chief Agents, they may in some part know or imagine what motive did set their discontented humours upon this scandalous enterprife.

The Printer hereof *Sa. St.* that left out his name in the title-page, did yet of himself voluntarily acknowledge that which he had done therein. Now he being a Brownist, no marvell if he had a hand therein.

Those that framed the Title, who did also make the conclusion of this book, having a hand either jointly or severally, both in the beginning and end thereof, are by their owne confession knowne to be Brownists, *I. C.* and *S. St.* It is not strange that these men for the furtherance of their owne cause, should encourage these complainants against me, and as it were clap them on the shoulder, and say unto them in their conclusion, *stand fast therefore, quit you like men in striving for the maintenance of this part of the faith, &c.*

The principall Publisher hereof, that sought help of the Brownists, & caused it to be printed, is found to be *W. Be.* the foreman of the subscribers, who though in the subscription he have the foremost standing, yet that he is one of the least understanding among them, appeareth by his rash proceedings in this busines. The Printer of the Brownists noted him to be a *Simplician*, when he would not otherwise expresse his name. And well might they account him a simple Person, that would suffer them to have a hand both in the Title & conclusion of his booke, he not perceaving the evill thereof. *Mr. Davenport* himself deciphers him as *an iniurious one, a sower of discord, and a busy body in other mens matters.*

The first part of the Pamphlet was made by *Mr. Davenp.* conteyning a threefold writing, partly against the *Classis*, & partly against me, ech of them having his name subscribed thereunto. Now howsoever *Mr. Davenport* be a man greatly renowned & famous for his learning and gifts in preaching,

preaching, yet being (as it seemeth) discontented that his calling among us did not succeed, and comming neerer unto the Brownists in this question about baptisme then unto us, it is therefore the lesse marvell that he also had a hand in writing cōplaints against me for not desiring him.

The two Persons of trust, of whom *Mr. Davenport* speaks in his Protestation, to whom he committed his writings for the satisfaction of others, before they were printed, are unknowne unto me, otherwise then by conjecture. His secret friends that are my secret enimies, doe yet walk in the dark.

The second part of the Pamphlet is subscribed with the names of many persons among us, all of them speciall friends of *Mr. Davenport*, that have made it their complaint and protestation against me; though many others among us doe utterly dislike and disclayme that which is done by them. Divers of them having formerly bene Brownists, and left their separation to come unto us, doe yet shew hereby that they still cleave too much unto some of their opinions. And for some others of them, I wish that they had not shewed so much affection and respect that way.

The Person that brought these complaints into such frame and method, doth yet lurke in darknes, as becometh such a work, neither is he yet certainly knowne. Divers of the subscribers themselves doe professe, that they know not who wrote them, and such as doe know, doe yet hide the same.

One fore-reader of the complaints to such as met together in the house of *N.I.* for the subscribing of them, is confessed to be *Io. Tra.* one that is no member of our Church, one that was once a Brownist of *Mr. Robinsons* company, and whether he have renounced that Church, or they him, or have any dimission from that Church, or whether he be now of any Church or none, I know not.



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Might they not well have suspected the matter, to see such an instrument employed in the busines?

The Title of the Pamphlet is, as I heare, generally disliked by the subscribers & complaynants themselves, and by some of them condemned as a vile Title. But the truth is, As is the one, so is the other: If the complaints be just, then is the Title just, being framed according to the contents & speciall subject of the book: if the Title be a vile Title, then is the book also as vile; neither have I so much cause to complaine of the Brownists that made the Title, as of them that made the book. If this Church be deprived of that liberty and power which Christ hath given it, &c. If the Elders be deprived of their power in government, for the good of the Church, &c. If I have subjected the Church under the undue power of the Classis, &c. If these and the like assertions in their book be true, then is the Title and superscription as lawfull as the subscription; then is there cause to complaine of *the miserable slavery and bondage* of this Church, and of *Tyrannicall government, &c.* Then is there cause to commend & prefer the liberty and freedome of the Brownists, which are not subject unto the power of any Classis or Synod, before the government of other Reformed Churches. And then (if these complaynants had by the Word of God justified their complaints) it were reasonable that all the ancient churches of God in Europe should come to these complaynants, and learne of them their new forme of government.

But I finde no just ground that these opposites bring for their complaints, nor any due prooffe of their many reprooffes: therefore though I be covered with reproach by them, I doe yet comfort my self in the Lord. That which some will have to be *the slavery and bondage* of a Church, that I esteeme to be the liberty, safety and preservation of Churches. That which they count a *Tyrannicall*

*nicall government*, that I beleeeve to be a Sanctuary against Tyranny. That *single uncompounded policy* (as *Mr. Iacob* calles it) whereby particular Congregations are made to be independent, not standing under any other Ecclesiasticall authority out of themselves, that I conceive to bring with it manifold disorders, confusion and dissipation of Churches. For the testimony of this truth, I am not ashamed to suffer that reproach which some lay upon me. Though I have already bene smitten on the right cheek, yet am I ready to turne the other also, rather then to forsake this truth, which I judge to be of great importance. Yea if I were cast upon my death-bed, ready to deliver up my soule into the handes of the Lord, I should judge it to be my duety, and a speciall fruit of my love and care for the flock of God, among my last words to warne them of these things, as now I doe. And for these my opposite brethren, I desire they would be like-minded, that laying aside all prejudice and inordinate affection, they would suffer themselves to be better informed in these things, wherein they have bene evidently mistaken through want of due circumspection, that they would labour to doe those things, which God would have them to doe, and whereof they are to give an account unto him, they know not how soone.

It cannot but be greivous to see contentions abound and overflow, to see enimies of the Church insult and hardned in schisme and error; yet is not the truth to be betrayed or neglected. Nature and Religion teach men to answer for themselves when they are accused, and to make a defensive, when others make an offensive war. The state of Churches at this day is like unto a *glassy Sea mingled with fire*, with fire of fervent contentions at home and abroad, yet even there doe the faithfull stand with the Harpes of God rejoycing in the profession of that truth, which is oppugned and contended against. As for

my

*Rev. 15. 2.*



my self, how unjustly soever I am dealt withall in this kinde, being called as it were to the publick barre of a generall judgment before the world, and accused before all men, in this day of man, yet while I learne thereby to judge my self, striving still, and more then formerly, to be further of from the evilles unjustly imputed unto me, my hope is that the Lord will doe me good by these wrongs, and that I shall reape such fruit, as shall encrease my comfort in the day of the Lord. And as for others, one speciall fruit that I expect from this controversy, is that those which are wise and godly, will hereby take occasion to thinke more seriously of these things, taking heed what new formes of Churches and Church-government they frame unto themselves, or commend unto others. For these my opposites I wish unto them, that as some of them have already discerned their fault in this unadvised subscription, that so the rest also following their example, may come to the sight and confession of their error, and thereby finde true rest and peace unto their soules. The God of glory, that brings light out of darknes, and greater love of truth from sight of dangerous errors, guide us by his Word, and illuminate us by his spirit, to discerne the things that differ, and to follow that which is good, to ponder the path of our feet, and to turne neither to the right hand nor to the left. A M E N.

IOH. PAGET.

A N





A N

A N S W E R

To the Complaynts of WILLIAM BEST  
and others that together with him  
subscribed their names therevnto.

*And herein is inserted*

An Answer to Mr. DAVENPORT touching  
his Report of some proceedings about his calling  
to the English Church in AMSTERDAM.

COMPLAYNANTS. SECTION I.



*He grievances and complaynts of the burthened and oppressed members of the English Church in Amsterdam.  
Anno 1634. the 18 of October.*

A N S W E R.



N the title and forefront of this writing, the  
things that first offer themselves unto our view are  
these: The Argument of it, which is *grievances and com-  
playnts*; The persons by whome it was written, and  
these described by their profession, *members of the Church*, by the  
A designation

designation thereof, both in respect of the nation, *the English Church*, and of the place, in *Amsterdam*; by their condition, *the burthened and oppressed*, and by the time of yeare, moneth, and day, *Anno 1634. Octob. 18.*

For the Argument, these *grievances and complainys* would have bene more grievous unto me, if the Lord in his goodnes had not provided a Record of the like unjust complainys against his dearest servants. How oft did Israel in the wildernes rise up against Moses and Aaron? sometimes the chieftaines, men of renowne and famous in the congregation; sometimes the whole congregation of Israel; sometimes crying out and lifting up their voyces with weeping; sometimes accusing them as if they had taken too much upon them, and lifted up themselves above the Church of God, and as if they had killed the people of the Lord; yea wishing rather to beare the burthens of Egypt, and the cruel yoke of Pharaoh in the house of bondage, then to cary the sweet yoke of the Lord under the guidance of Moses the meekest man on earth? What wonder then if I be brought to wade through the fordes of Meribah and Massah, and made to drinke of the waters of strife and contention?

For the persons, Professours and *members of the Church*. To be opposed and complainyed of by such might aggravate the grieve, but that the Holy Ghost sheweth, that the godly have the sons of their mother to be angry against them, and not onely those without, but even the members of the Church, living in her bosome. Israelites under the Law, and Christians under the Gospell, have beene instruments of trouble and rayfers of strife. The Churches of the Iewes, of the Corinthians, of the Galathians and others, are pregnant with witness hereof, least any should stumble at the like offences.

When they do more particularly designe of what Church they are members, viz. of *the English Church* at Amsterdam, whereof I am Minister, this is yet further cause of grieve. It was grievous unto David, when those that came out of his owne bowels were the instruments of his trouble and affliction: and so it cannot but be grievous when out of the bowels of the same Church there arise up such are instruments of contention to trouble those that have at least some weake measure endeavoured to doe the office of a father unto them.

3  
them. But we see the father of fathers complayning and calling heaven and earth to witnesse that he himself had found such dealing; that *Esa. 1.2.* he had nourished and brought up children, and that yet they had rebelled even against him: and therefore it ought not to seeme strange, if men from men, and fathers from children doe finde cause of complaynt.

And for the place, that this is done, at *Amsterdam*, where the contentions of the Brownists are already so infamous, both to the common reproch of our owne nation here for breeding and sending forth so many contentious persons unto them, and to the common reproch of this City in England, for nourishing and intertayning the same: this I say, doth also make me the more ashamed, to thinke what occasion is hereby given unto adversaries to reckon us with those other authors of schisme. The very name of this city, and the injury that is done unto it by those that multiply contentions therein, might justly have restrained these complaynants from doing new wrong unto the City of their habitation, by so great a worke of new strife in the middes thereof.

The condition of those complaynants is described by the title of *the burthened and oppressed*: but in stead thereof they might much more justly have stiled themselves the burtheners and oppressours, and this both in respect of me and of themselves. They burthen me with a load of slanders in the severall parts of this their writing, as will appeare in the answer thereof: so that as the Lord complained of ingratefull men, *I am pressed under you as a cart is pressed that is full of sheaves*, so may I complaine of their pressing me with reproches. The fittest title for this their writing might have bene this, *The cart-load of reproches*. They burden themselves also and are guilty of their owne oppression, when in this writing they complaine of being subjected unto the undue power of the *Classis*: for were they not under the wings of this authority and power of the *Classis*, they would be deprived of that helpe and refuge which the *Classis* affoordeth unto those that are burdened and oppressed in a particular Congregation. *Amos 2.13*

Moreover it is to be observed how these complaynants intitling themselves indefinitely *the burthened and oppressed members of the*



*English Church*, doe herein speake ambiguously, and the words may be so understood, as if the body of the Church were here meant by the members of the English Church. But in such a meaning their words are notoriously false. These 21 subscribers are not the Church, but a faction in the Church, and the greatest part of the congregation (so far as I heare) doe complaine of these complainers. These complainers are such a congregation as David mentioneth in the Psalme, *Doe ye indeed speake righteousness, O Congregation?* he speaks not to the whole cōgregation of Israel, but to a congregation in the cōgregation, that is to say to a faction in the Church. The originall word there used, carryes in it the signification of a sheafe of corne: for as in a sheafe many stalkes are bound together, so in a faction many persons are combined together in an enterprise. The writing of these complainers is like unto *Jonath Elem rechokim*, which doth not signifye as in the old translation, *the dumbe dove in a farre countrye*, neither would it in such sence agree with these complainers, who are no *dumbe doves*, but rather as the clamorous birds. The words doe signify *the oppression of a faction of them that are far off*, the oppression and trouble which a faction worketh, and a faction of such as are far off, and such are these accusers, though not far off as the Philistines in Gath, yet far off from their owne country, and bold in another where they are strangers, and also as farre from truth and equity in this their writing that followes.

*Psal. 58. 1.*

*Elem.*

*Psal. 56. title.*

The time of their writing these complaints was *Anno 1634. Octob. 18.* For the yeare it was a time when the Churches of God were in great affliction, by the oppression of Antichrist, the enemy prevayling so much in Dutch-land. And these judgments of God abounding in such measure neere unto us, might have restrayned these men from so insolent an enterprise in such a time. For the day of the moneth it was unto me a day of mourning, when God had taken out of this world a godly member of our Church, and my faithfull servant, who being dead and yet unburyed, and my selfe also weake and sickly, even just at this time, in stead of *the bread of men*, which neighbours of old used to bring unto mourners for the comforting of them; these importunate complainers reached me this reprochfull writing as a sponge of vinegar upon a reede. So was Christ comforted

*Ezek. 24. 17. 22.*



comforted by the Iewes on his crosse; and the servant is not above  
his Lord. Mark 15.  
36.

I have a long time, with great patience borne many reproches, but now being so heynously accused, and so vehemently urged by the importunity of these brethren that have made this most unreasonable and unjust writing against me, I should betray mine owne innocency, and prejudice both the profession of Christianity, and the worke of my ministry, which God hath committed unto me, if I should not give answer unto them, and make an Apology for my selfe, as diverse worthy servants of God in like case have done. And yet howsoever I take liberty to my self to speake freely unto my opposites in shewing them their transgression, my purpose notwithstanding is by the grace of God not to doe the least wrong unto them, for the greatest which they have done unto me. And to this end, I beseech his heavenly Majesty to guide me with his Spirit in all and every one of my answers, that I may not erre from this marke which I have set up unto my selfe: but that being set with the Prophet upon my watch, I may see what he will say unto me, and what I shall answer unto him that reprooveth and reprocheth me. Hab. 2. 1.

## COMPLAINANTS. SECT. II.

**W** Hereas offence hath bene taken that some of us whose names are underwritten, did absent ourselves from the Lords supper the last communion day; we thought it good to give the reason of our absences in writing, with our names subscribed thereunto: being willing to beare our blame, if it shall be proved to us out of the Word of God, that we have sinned in so doing, for which we confesse that the cause thereof was no contempt or sleight account of the Lords supper, the free enjoyment whereof in a right manner, we account an especiall priviledge, and whatsoever hindreth us from it a very grievous affliction.

In which respect we are the more deeply and inwardly grieved with the sinfull proceedings of *M<sup>r</sup>. Iohn Paget*, which deprived us of so great a comfort at that time. For howsoever we doe not thinke that the personall sinne of any man can defile the ordinances of God to us, if we be meet and fit to partake thereof; yet we know that a man may

make himselfe partaker of other mens sins, by neglecting his duty in seeking reformation, and so communicate unworthily.

Wherefore having wayted that some thing should have bene done by others in this case, but in vaine, we durst not approach to the Lords supper, till we had in some measure discharged our duties in this particular, which we thought we should have a fit opportunitie to doe, when we should be called upon to shew the reasons of our absence at that time, which formerly we could not obtaine.

### A N S W E R.

**W**E see in the subscription two sorts of complaynants; the first such as withdrew themselves from the Lords supper, the other such as notwithstanding their complaynt, did yet hold communion with the Church in the participation of the Sacrament. Of the first sort are those 9 that are formost in the subscription; of the second, those 12 that subscribed last. To the first sort in the first place, I answer,

1. As for those plausible speeches, & pretences of Reverence to the ordinance of God, they are such as that the Brownists themselves will say as much even in the midst of their separatiō. They will be cōtent to professe that they *doe not separate out of any contempt or sleight account of the Lords supper, the free injoyment whereof in a right manner, they account an especiall priviledge, and whatsoever hindreth them from it a very grievous affliction.* Thus far the Brownists may acknowledge by their owne principles touching their separation one from another: and what singular thing have these complaynants then spoken in excuse of themselves?

2. From excusing of themselves they proceed to the accusing of me, and complayne that *the sinfull proceedings of Mr. Iohn Payer have deprived them of so great a benefit at that time.* But had these complaynants well considered their owne wayes, and the way of truth, they would then have left the complaint upon themselves, and upon the proceedings of Mr. Iohn Davenport. As for themselves, it is their slander of me, which they can never proove, that I have deprived them of the benefit of the Lords supper. And as for Mr. Davenport, he is guilty of nourishing contention in our Church, while those

those rootes of bitternes and evill weedes of unjust complaints are watered by him: whiles he himselfe by his writing which was first secretly spread abroad among our people, doth make the like yea & many the very same complaints that these men have. Hereby they are confirmed in their murmurings, and their hands are strengthened unto evill. His pretence of care to preserve my peace and the Churches, cannot excuse him: he sayth of our Church, *had he not exercised much patience and industry, it would certainly have fallen from me, &c.* But as he doth vainly praise himself and wrong me, so doth he notoriously dishonor and wrong the body of our Church, of which he speakes indefinitely without exception. For 1. he doth hereby accuse our Church generally to be of a schismaticall disposition, either through their blindnes, or of a malicious purpose, in being so ready to break communion, and to rend themselves from their Pastour. His folly & vaine credulity is the more in that he avoucheth this with such a peremptory asseveration, *certainly they would have fallen from him.* The untruth of this his assertion appeareth in the greater part of the congregation, by the testimony of their respect unto me, and of their hatred of schisme, witnessed partly by their diligent attendance upon the ministry of the Word, and partly by their speeches otherwayes. 2. For these complaynants themselves though in their hast and discontentment, they might happily have threatned to leave communion, and to forsake the Church, yet is it not credible, especially for the greater part that they would have bene so wicked and scandalous as *Mr. Davenport* would have us to beleieve. And even these 9 that abstained lately from the Lords supper for once, doe here in this place seek to excuse themselves for it, when they say that they durst not approach to the Lords supper, *till they had in some measure discharged their dueties, &c.* which seemes to import they had no absolute purpose of making a rent. 3. His vaine glory in this confident asseveration is so much the greater, in that he arrogates unto himself the hindring of them from so great wickednes, ascribing it to his owne great patience and industry; and that otherwise they would certainly haue done it. What is this els but to magnify himself with the diminishing of the grace and power of God; as though God had not other meanes enough without *Mr. Davenport,*

Booke of  
Complaints,  
p. 12.



Prov. 20.

24.

E 16. 1. 9.

Jer. 10. 23.

venport; and without his industry to have stayed these complaynants from such a scandalous act? It is against modesty and conscience to pronounce so certainly touching the issue of things to come. Yea though these complaynants themselves should all of them still presume to say in like manner, that had it not bene for *Mr. Davenport*, they would certainly have made a separation, yet were not such rash speeches to be rested upon, seeing the Lord doth so often frustrate such vaine purposes and resolutions by persuading the heart of man, and turning it another way. But touching his industry and service in this busines more hereafter. 4. Though some of these inordinate complaynants have gone yet further; though others have gone sometimes to heare the Brownists, and to communicate with them in the publicq worship of God; though this be a dangerous tempting of God, and offensive divers wayes: yet cannot men certainly conclude a falling away thereupon. The slippery and irregular practises of unsetled persons are so many and divers, that men cannot build a peremptory asseveration touching the issues of them.

Luke 1. 6. 8.

with

Mat. 15.

6. 9.

3. To come neerer unto the speciall point of the controversy, it is a defective and too short a rule of keeping communion, which they note in shewing their judgement that *the personall sin of any man cannot defile the ordinances of God unto us, if we be meet, &c.* for neither *the personall sin* of any man, nor yet the sinnes and corruptions which are in the very estate of a Church, in the ministry, offices, calling, government and order thereof, can defile the ordinances of God unto us, so long as we our selves doe not practise and act evill, nor give any approbation thereof. For as formerly in the Church of the Iewes, so now presently in diverse true Churches, besides the personall sins of men, there be many corruptions in the ministry, order and government thereof, and yet are not the ordinances of God therein defiled unto such as doe their duty in their owne chewing and witnessing against evill.

4. If this rule were not defective, it could not (according to their profession) be any just excuse or warrant unto these complaynants of keeping communion in our Church: for they doe not onely accuse me of personall sin, but shew that the very estate, order and government of



ment of our Church is corrupted thereby. If the Church be deprived of that power which Christ hath given it in the free choyce of their Pastour; if the Elders be deprived of their power in government; if the Church be by me subjected unto an undue power of the Classis, as they complaine; then is the very estate of our Church an enthralled estate, wanting the liberty & power of Christ. And therefore if either my personall sin, or if the publick corrupt estate of our Church could defile the ordinances of God unto them, then could they not keepe communion with us, But I suppose it is their uncircumspectiō that made them or their scribe to alledge this insufficient rule of keeping communion, rather then their advised and settled judgment.

5. If these complaynants be willing to beare their blame (as they professe here) when their sin is proved unto them out of the word of God: then let them looke upon these words of God, where he ordeyned by Moses, that \* the man which neglected to keepe the \* *Numb. 91* Passeover, should beare his sinne; where Christ † commanded to † 13. observe the Sacrament of his Supper, in remembrance of him; where † 1. Cor. 11. the H. Ghost requires that we should \* not forsake the assembling 24. 25. of our selves together. These expresse commandements have bene \* *Heb. 10,* 25. transgressed by these that withdrew themselves.

6. Though men may complaine of knowne evilles to preserve themselves from partaking in other mens sins; yet the preposterous order of these men is inexcusable, that first separated from a solemn act of religion with the Church of God, and afterwards came to tell *Ier. 8. 7.* the cause thereof; doing that in the last place which should have bene *Eph. 4. 26* done in the first, contrary to the direction of the Holy Ghost, who *27.* teacheth us to know the times, and to redeeme them, and to observe *5. 16.* the fit seasons for performing of our duties. *Prov. 15.* 23.

7. If men have neglected their duty for reforming of evil in others *25. 11.* unto the very day of communion in the Lords Supper, and time permit not then to complaine, what remains then to be done? Shall men with these complaynants leave the communion for that time, and so adde to their former neglect a new offence and scandall? we have no such rule or commandement from God: but the negligent are to be humbled in soule presently before the Lord, and pardon is

to be desired in Christ, with purpose of performing their duty upon the next opportunity, which being done, they may then with good conscience approach unto the table of the Lord, who is ready instantly to forgive.

*Esa. 65. 24.*

*James 3. 6.*

*Prov. 17.*

*15.*

8. When men pretending to testify against evilles, in stead of just complaints doe bring reproch and slanders, and complaynts of that which is good and lawfull, then in stead of clearing themselves they are more polluted. Their owne tongue defileth them. And that this is the case of these complaynants, once guilty for their forsaking of the communion, and double guilty for their testification afterwards, the sequel will plainly manifest.

9. Whereas they tell, how they waited that some thing should have bene done by others, but in vaine, &c. what they meane hereby I know not, except it be of the Eldership calling upon them to shew the reasons of their absence from the Lords Supper, of which they speake also. Now although no man can excuse his owne neglect of duty by wayting on others, yet the waiting of these men in this particular, cannot be sayd to have bene in vayne: for had they not prevented it by bringing this their writing, it was agreed in the Eldership, that in their visitation before the time of the next following communion, they should have bene spoken unto touching the reasons of their absence. And this might have bene done by the Elders, though I was not able through weaknes at that time to have gone about with them.

10. Above others *William Best* who is the foreman in this subscription, hath the least colour of excuse for his offence and disorder in leaving the communion: for he having bene with the Eldership before, and made knowne his complaints both by word & writing; suppose his complaint had bene just, what needed he now to withdraw himselfe for feare of partaking with those sins, against which he had so solemnely testified already? It seemes he was more forward then others to complaine, and yet more ignorant then the rest of the nature of lawfull communion.

11. Seeing *W. B.* could thus finde an opportunity to come unto the consistory, and there to discharge his imagined duty, by shewing his grievances and complaints both by word and writing, and was thereupon

thereupon presently informed touching his duty in the consistory, and afterwards visited by me at his owne house, and conferred againe withall for his further information: why might not any one of these 9 complaynants have done the like? Hereby it appears how unjust that part of their complaint is, when touching such opportunity they say, that *formerly they could not obtaine it*. For why might not each of them have taken their desired opportunity as well as he, and in such manner as he did, before any discommunion had bene made by them? But in this also he is most of all to be blamed, that whereas he actually had this opportunity, and full liberty of declaring his minde, he not onely absented himselfe, but also sets his hand and subscribes his name to this complaint as well as others, as if he could not formerly have obtained that, which he know that he had.

12. The offence of L. C. being a Deacon of the Church, is also the greater in this regard, not onely in leaving the communion whereunto he was bound as a Christian, but also in leaving his service and attendance upon the Lords table, whereunto he was bound as a Deacon, and which he was wont to performe with the rest of the Deacons. Every evill example of such an one becomes a greater stumbling-block, doth more hurt to others and procureth more blame to themselves.

13. It is to be observed that the 9 first are condemned by the 12 latter subscribers, who though they joyne with the first in the complaint, yet did not joyne with them in the schisme, but kept themselves pure from the scandall of separation. If these 12 did lawfully in communicating with us, then did the other 9 unlawfully in refusing of communion. If they will not learne of me, yet let them receive instruction from their owne fellowes.

14. Before the 9 separatours had resolved upon a matter of so great danger in forsaking the table of the Lord, especially if they had bene so *deeply and inwardly grieved*, as they pretend, for loosing so great a comfort of the Lords Supper, then it had bene meet for the preventing both of their owne grief and others scandall, that they should have taken advise of Mr. *Davenport*, with whome they were familiar most of them, and all had opportunity enough thereunto, for by counsaile thoughts are established. To refuse counsell in matters

Prov. 15. 22



of great weight and danger, when it may easily be had, what is it else but to winke with the eyes for feare of seeing the truth? If they had his counsell & refused it, they are in that regard the more culpable, both for committing such an offence at first, and for not repenting of it since.

15. As for the 9 in regard of communion; so in regard of the complaints following, godly wisdom & good conscience required of them all, both of the 9 first & 12 latter complaynants, that they should have the counsell of *Mr. Davenport*, touching such weighty points of government, as doe concerne the good estate not of our Church onely, but of other reformed Churches in these countries, before they had set their hands unto such heynous accusations, as are here contrived by them. If they did not consult with him, their headlong and head-strong rashnes was extraordinary great. And if he being consulted withall did approve of this their reprochfull writing, then will it appeare that he hath bene an extraordinary author of contention & disturber of our peace: yea such an one as when he himself could not receive a calling into the ministry among us, according to that manner he liked, did then go about to subvert my ministry, by bringing it into reproch with our people.

### COMPLAYNANTS. SECT. III.

**W**E conceive that *Mr. Paget* doth administer the Lords Supper to us by vertue of his Pastorall office, whereunto he hath bene called in this Church, and that amongst communicants, especially Pastors and people there should be an union in Christian love and affection, and communion in all the fruits thereof, one whereof is seasonable admonition, which in case of publick scandall and offence, must be publick as we conceive it is in this present case.

Which we would have borne if the injury had bene but personall unto any one of us, and covered if it had bene a meere infirmity, or but a private offence; but seeing the matter is a publick injury, and obstinately persisted in to the great dishonour of God, and hurt to the Church, we are not to be silent any longer, but by these presents doe testify to all these men, principally to you the Elders of this Church, That howsoever

*Mr. Page*

*Mr. Poyer beareth the name, filleth up the place, and doth many works of a Pastour amongst us: Yet he doth not behave himself, as becommeth a Pastour, neither in government, nor in doctrine towards us.*

# A N S W E R.

**A**S there is a liberty and duty of Christians sometimes to admonish even those that are no members of the Church: as the bond for performance of this duty is more strait among those that are by covenant united into the same particular Church: and as the Pastour himselfe is not exempted from receaving admonition: so this same relation betwixt Pastour and people, doth binde them in the performance of this duty to him, whome God hath set in his stead to teach and governe his people; to see that they have both a just ground of their admonition, and that they performe it in a modest and reverent manner. But neither of these things have bene observed in the offensive and unconscionable writing of these complaynants, either towards me or to that whole assembly of Ministers in the Classis, who altogether with me are most unworthily and injuriously dealt withall by these persons. If these slanderous accusations be the fruit of their Christian love and affection, what shall be the fruit of their contrary passions? And as for *seasonable admonition*, I marvell that they are not ashamed to speake thereof: for 1. is it seasonable admonition to come now and complaine of matters done above 20 yeares agoe, about *Mr. Forbes*, and *Mr. Parker*? 2. Is it seasonable admonition for men first to forsake the communion, and afterwards by admonition to tell the cause thereof, in such a preposterous order as the first ranke of the complaynants have done? 3. Is it seasonable admonition after matters have bene brought unto the Classis, and there judged and my innocency there manifested, to come with new complaints in rehearsing of the same matters, as is oft done in this writing? where shall men lightly finde more unreasonable and more unseasonable admonitions then at these?

2. Cor. 5. 20.

1. Thes. 5.

12. 13.

Heb. 13. 17.

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### COMPLAINANTS. SECT. III.

WE conceive that *Mr. Pager* doth administer the Lords Supper to us by vertue of his Pastorall office, whereunto he hath bene called in this Church, and that amongst communicants, especially Pastors and people there should be an union in Christian love and affection, and communion in all the fruits thereof, one whereof is seasonable admonition, which in case of publick scandall and offence, must be publickly done; we conceive it is in this present case.

Which we would have borne if the injury had bene but personall unto any one of us, and covered if it had bene a meere infirmity, or but a private offence; but seeing the matter is a publick injury, and obstinately persisted in to the great dishonour of God, and hurt to the Church, we finde we are not to be silent any longer, but by these presents doe testify to all these men, principally to you the Elders of this Church, That howsoever  
*Mr. Page*



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2. Cor. 5. 20.

1. Thes. 5.

12. 13.

Heb. 13. 17.

Againe, to mollify the great evill of their heynous accusations, they make a preamble wherein they make profession of the goodnes, gentlenes and patience which they would have shewed, and this in divers degrees: The first degree of their patience is, that *if the injury had bene but personall to any one of them, they would have borne it*: But what if it had bene personall to any two of them, had it then bene intolerable, and not to be borne? The second degree of patience and gentlenes in cōceit, is, that *if it had bene a meere infirmity, they would have covered it*: But I demaund of them, how they know when a fault is committed of meere infirmity? and againe whether no faults are to be covered, but those which are meere infirmities: and if other may be, why doe they boast for the very imagination of that they would doe in this? A third degree of their pretended favour, is to have covered my fault, if it had bene *but a private offence*. But what if no offence at all have bene committed against them? What if their accusations be notoriously false? Then as he that boasteth of false liberality, is like unto clouds & winde without raine; so are these men in their boasted favours and patience. And besides even publiq offences may be made more publiq then is meet; & yet these men professe to doe so, when they say in this place, that *by these presents they doe testify unto all men, &c.* But further they doe not onely boast of that which they were willing to have done, but of that which they have done; for when to aggravate my offence, they doe now say, that *they are to be silent no longer*, they doe hereby imply, that before this their writing they have used long silence. Now to proove that formerly they have not bene silent men, I have many witnesses; and first I alledge these two witnesses against them, the Damme, & the Burse, the Market-place and the Exchange: Two other witnesses are the Classis and the Consistory. Againe I alledge two other witnesses, England, and Netherlands, through both which the clamours that are here raysed by them are scattered abroad. Ministers and people friends and foes can be witnesses hereof. If formerly they have bene silent, what clamours must I now expect, when they breake their silence? The Holy Ghost shewes that the very mercies themselves in some men are cruell; such are the former favours of these complaynants. If favours be such, and their curtesie so hard, how cruell shall their cruelty it selfe be?

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Prov. 25.  
14.

Prov. 12.  
10.

To proceede, it is not enough for them to accuse me of sinfull proceedings, but to aggravate the matter, they doe in their preamble avouch that this injury is *obstinately persisted in to the great dishonour of God, &c.*

1. I answer, that hereby they doe make themselves guilty of great & wicked slander. That person is to be accounted *obstinate*, who having his sinne in due manner shewed unto him out of the Word of God, doth yet continue therein without any professed purpose of reformation. But this they have not done unto me, I may truly say with Iob, be it that I have erred, mine error remaineth with me: though ye magnify your selves against me, yet which of you have convinced me of error? Let this be considered more particularly. Iob 19.4.

2. When some of these complaynants have upon occasion objected unto me, that nothing but eustomes & examples of men were urged against *Mr. Davenport*; I signified unto them at divers times, that if *Mr. Davenport* would set downe any reasons from the Scripture for the maintenance of his opinion, I would (God willing) endeavour to give him an answer by writing from the Scriptures, and if I could not answer his argumētts & allegations, I would then be of his minde, & labour to joine with him, and stand for that practise he required. But this offer not being accepted, nor acceptance procured by them, what colour of reason had they to accuse me of obstinacy?

3. If they thinke *Mr. Davenports* writing which he gave to the Classis with the reasons of his opinion, might serve to convince me, and thereupon inferre that I am obstinate, they are far deceived, for neither is their any such convincing power in any of his allegations, as I hope will be manifested by others. And suppose these complainers doe judge otherwise, yet had there bene a few drops of charitable construction in them, they might at least have conceived that I erred through the example of so many learned Ministers concurring in judgment with me, and so being caryed away with the streame, that my offence was of ignorance and not of obstinacy. I my selfe doe also judge even of some of these my accusers, that they are ignorantly seduced through the example of others, rather then of an obstinate minde.

4. As for the severall heads of their complaynts, if they meane that

I am



I am obstinate in each of them (for they have not excepted any) then is their slander yet the greater; for where & when, or by what Scripture or sound reason have they proved me an obstinate offendour therein?

But furthermore, it is not yet enough for them simply to accule me of obstinacy; but they come unto a solemne Testification, and say that by these presents they testify to all men, and principally to the Elders of this Church, That howsoever Mr. Pager beareth the name, filleth up the place and doth many works of a Pastour. Yet he doth not behave himselfe as becommeth a Pastour, neither in government nor in doctrine towards us. Against this vehement & unjust accusation, I have these comforts wherewith I doe comfort my selfe in God.

1. My unfeigned desire and endeavour hath bene to serve the Lord in the ministry of the Gospell, and thereby to edify his people. Before I was called to the ministry, I felt my heart strongly enclined thereunto, and did so direct my studies, that I might be prepared thereunto. When I was yet a childe, before I was 12 yeares old, I felt this impression & this ardent affection to that calling; and that for this cause to instruct the people of God, and to shew the way of life unto others, and not for the proffit or preferment sake to be obteyned thereby. That small patrimony & inheritance of free land which belonged unto me, I ever despised, & was content it should be otherwise disposed of for the comfort sake which I expected from this calling. And for these 38 yeares & upward, wherein I have already continued in the ministry, I am privy to my selfe that this desire hath remayned in me even to this houre. And therefore how weak soever my labors have bene, yet doe I assure my self, that I have not bene deluded with the vaine title and shadow of a Minister.

2. Whatsoever inward desire I had to the work of the ministry yet I never sought the place of a Pastour, till I was lawfully called: did not intrude nor thrust in my self for a Pastour; neither did I run before I was sent. I went not to fill up the place of a Pastour upon disordered sending for by some particular person without knowledge of the rest; but wayted for an orderly election, and call by the free consent of the congregation. This assurance of a lawfull calling is a shield of comfort against many encombrances & troubles which doe attend upon the ministry of the word.

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3. Being settled in this calling, I have not wanted a comfortable experience of Gods blessing upon my labours. God that worketh by weake meanes, hath oft shewed his grace and power in my great weaknes. I will not speake further hereof what I justly might, nor shew the ample testimony which formerly hath bene given unto me in other places. Onely yet let me remember the testimony of sundry these my opposites, and that at such time when they were offended with me, when there was controversy about *M<sup>r</sup>. Hooker*. In their protestatio caryed to the Classis by 2 Elders, 2 Deacons, and 2 members of the Church in the name of divers others. In that writing they testify thus much; *for so much as concerns M<sup>r</sup>. Paget our teacher, we acknowledge that his life and doctrine is such, that (without flattery in is spoken) we can have no better, who hath continued with us now 20 yeares and more, and hath obtayned great praise with us, and with all that know him.* And this was written in the name of the Consistory and of the members of the Church.

4. Whatsoever troubles have befallen me in this calling; whatsoever dangers I have undergone for testifying against the corruptions of the times and places where I lived; yet did I never voluntarily desert or forsake that worke of ministry which was committed unto me. The feare of persecution hath not caused me to make a resignation of my place, nor to looke back whē I had put my hand to this plough of the Lord. And my resolution still is by the grace of God to cleave unto Christ, to take up his crosse and to follow him; and so long as it pleaseth the Lord to graunt me life, strength and liberty, to serve him in the Gospell of his Son, to preach the glad tidings of salvation unto the contrite, and to call men from the paths of error and destruction.

Whereas these importunate complaynants doe tell us further in this writing, that they doe *by these presents testify unto all men, &c.* Though this their writing be vile and most unworthy to be published unto a few, much lesse unto all men: yet seeing the matters of these complaynts are already for the most part spread far & neare, before this their writing was made, I am therefore content to joyne with them therein, desiring that this my Apology or Answer may go as far, for the satisfaction of all men, to whom either these their pre-

sents shall come, or their other former reproches haue already come.

Whereas they adde that they testify this, *principally to the Elders of this Church*, it is no marvell that they should dedicate this their writing unto them, seeing some of these Elders are parties with them, and that in diuers poynts as is after to be shewed: Neither can I give a full answer unto this their writing in sundry particulars thereof, but that I am to reprove the Elders as well as them. Those to whom I principally intend this answer, are such as be abused with untrue and unjust complaints already blazed in so many places; and among these I suppose, are diuers of these complaynants themselves, who being misled by others without due consideration of that which they have done, by the help of this my answer may come to the sight of their error and wrong done unto me.

But leaving their preamble and generall proposition, let us now come to the particulars, whereby they would proue that I doe not behaue my self as becommeth a Pastour, neither in government nor doctrine.

#### COMPLAYNANTS. SECTION IV.

**T**hat he doth it not in governmēt, will appeare in these particulars. First he depriveth the Church of that liberty and power which Christ hath given it in the free choyce of their Pastour, contrary to *Act. 6.v.3. & 14.v.23.*

#### A N S W E R.

**F**irst of all, it is to be observed that in this heynous accusatiō they doe not onely accuse me, but the Ministers of these Reformed Churches also, and specially those to whom we are neereſt united in this Classis, under which we stand, whose order and practise in the choyse of Ministers I doe for my part labour to follow so neere as I can: & therefore through my sides they wound a multitude of others. Yea the persons themselves are not so much taxed hereby, as the very government & order of discipline established in these Churches. It is untrue which they say, that I deprive the Church of her power: if the Church be spoyled of the power that Christ gave, this is not to be imputed unto me, seeing this order was here in these Countries established before my coming unto them: neither is it in my power to alter & change the forme of their government, Secondly,



Secondly, behold the partiality of this accusation. The order observed among us in the choyce of Minister, Elders and Deacons is that practise wherein the whole Eldership together with the Deacons have had their hand joyntly so well as I. If the order observed be unlawfull and contrary to Act. 6. & 14. then are they guilty of those disorders & defiled with the transgression of those Scriptures as well as I; seeing they have still joyned with me in such elections. And how unreasonable a thing is this; that the blame of such a proceeding which is common to many should be layd upon me alone?

Thirdly, suppose they had indifferently accused the whole Eldership together with me for depriving the Church of her power, yet what is the reason that they never framed such an accusation & protestation before this present; seeing this practise hath continued among us from time to time so many yeares, even to the last election of Elders and Deacons this last yeare, against which no such exception was made? why have they slept so long, and who hath wakened them at this present? How have they beene meet partakers of the Lords Supper, and preserved themselves from partaking in other mens sins according to their former pretence, while they have not sought reformation of this imagined evill? I leave it to their owne consciences to consider, whether now also they would not have kept silence, if they could have brought in *Mr. Davenport* even according to this corrupt order used by us as they complaine of it.

Fourthly, To come neerer unto the consideration of these places, *Act. 6. 3. & 14. 23.* I acknowledge (as I have also divers times publicly taught in the exposition of these 2 places) that the free consent of the people is required unto the lawfull calling of a Minister: neither is the same denyed or excluded in our practise. The Synods of these reformed Churches describing the order to be observed in the calling of Ministers, doe require a choyse to be made by the Elders and Deacons, approbation of the Magistrates, allowance of the Classis, & in the last place consent of the Congregation, before whom the names of the persons called are publicly propounded from the Pulpit divers Lords dayes, that they may take knowledge of the matter & witnes their consent or dissent as they shall finde occasion. This is the order of these Churches & this is our practise, and therefore it

is a false accusation of such as affirme the people to be deprived of their power hereby.

Fifthly, whereas some object from *Act. 6. 3.* that the people ought to goe before in seeking out officers for themselves, that is the question to be examined by us. To this end it is to be considered, 1. That the Scripture makes no mention of either teaching or ruling Elders ordeyned at that time when the Deacons were first chosen *Act. 6.* If there were at that time no Elders, how could they then goe before the rest, as now they may doe in those places where they are? 2. If there were no Elders then, yet the Apostles that were then present may justly be accounted presidents going before the people in that action in stead of ordinary Elders. For though the multitude of disciples being many thousands at that time, be spoken unto for seeking out of Deacons, yet is not the precedency of the Apostles excluded thereby, and it is partly expressed, in that they prescribed both the thing to be done, the number of persons to be elected, and the quality of them. 3. Suppose the Apostles had wholly withdrawne themselves from that busines of nomination and election of Deacons, yet were there many excellent men full of the Holy Ghost at that time; such as had bene the Disciples of Christ before his death; such as had receaved extraordinary gifts of the Spirit; such as Barsabas, Barnabas, Stephen and others, who then in all reason were to goe before the rest in guiding the action in stead of Elders; according to that example in the Scriptures, where that is ascribed unto the Congregation, which of necessity was to be performed by some chiefe persons going before the rest with their consent. 4. That other place, *Act. 14. 23.* where the act of electing is attributed unto Paul and Barnabas, although the consent of the people be shewed thereby, yet doth it withall imply such an order, that they went before others as leaders therein. That one \* originall word of electing applyed unto those two persons, doth import a double power of assent in the people; of precedency and presidency in Paul & Barnabas. 5. The titles of \* *guides, of governors, of foregoers, of forerunners*, which the Scripture in other places giveth unto Ministers and Elders, doe likewise shew, that they were to go before the Church in all the publike actions thereof, and consequently in elections.

\* Numb. 8.  
9. 10.

\* *ἡγεμόνες*  
οὐκ ἔστι.

\* Heb. 13.  
17.

1. Cor. 12.  
28.

Rom. 12. 8.  
1. Tim. 5.

17.

Sixthly,

Sixthly, unless the meaning of that place *Act. 6. 3.* be thus explained & determined by conference with other Scriptures, men might hence take occasion to run into such uncouth absurdities as by the relation of one of these complaynants, were committed in his presence at the confirmation of a certain English Minister in these countries, where the women being required & called upon to that end, did lift up their hands for testimony of their consent in calling him to be their Minister. For it is sayd that the \* multitude of Disciples \* *Act. 6. 2. 3* were called together about the election of Deacons, and required to looke out fit persons for that office; and † women being in the Scripture called Disciples & reckoned among them, might hereby seeme † *Act. 6. 7.* to have a hand allowed them in this worke, save that in \* other places *with Act. 9. 36.* there is a restraynt to exclude them from such acts of power, where \* *1. Tim. 2.* by they might oversway the voyces of men. And as for the title of *12.* brethren, *Act. 6. 3.* that would not easily have cleared the matter, seeing under that \* title the Holy Ghost useth to speake unto women \* *Rom. 12. 1.* as well as unto men. Thus also might that infamous and scandalous *1. Cor. 5. 11.* action of *T. F. & E. S.* in going about to houses, gathering and writing downe the names of such women and maydes as gave not their consent to the calling of *Mr. B.* obteyne some colour of defence to the great disturbance of Churches, if those things that are spoken generally and indefinitely in one place, did not receyve a limitation and determination of order from other places. *6. 6.*

Seventhly, if these complaynants were ech of them apart well examined touching the due order of elections, and touching the ground thereof from these places *Act. 6. & 14.* I doe assure my self that very few of them would be found to agree with one an other. It is very probable that they neither vnderstand themselves, nor one an other, but are caryed blindely & inconsiderately in these great and important charges. A notable evidence hereof we have had already about the gathering of the names of women & maydes by *T. F. & E. S.* to oppose the election of *Mr. B.* for at that time when many of the cheefe of these complaynants, viz. *T. F. A. H. I. C. H. D. I. S. D. B. Iun. 25.* *J. P. H. P.* & others, came together to the consistory, at that time, *1633.* there was this remarkable dissention and difference among them, in three kindes. Some of them acknowledged that they did not allow



that women should have voyces in the election of Ministers: Some of them professed they could not tell what to judge thereof: Some of them in defence thereof alledged the judgement and practise of certain Ministers for the consent of women. Might not this example have brought them to some feeling of their ignorance & vanity, and have made them to abstaine from such peremptory charges & accusations, as they have now presumed to make in this their writing?

Lastly to deprive the Church of that liberty and power which Christ hath given it in the free choyse of Ministers, must needs be an heynous crime & no lesse then sacriledge. And the guilt thereof doth involve not onely the principall agent, but all that are any way accessary thereunto, even those that receive a calling from a Church, wanting that power which Christ hath given & ordayned for the calling of officers. Now if their accusation be true, concerning the enthralled estate of our Church deprived of their power & liberty by me, then see how these blind accusers, not to speak of others among us, doe enwrap not onely other Elders and fellow Deacons, but themselves also in the sacrilegious crime of entring into their callings, not by the right dore of a free choyse according to *Act. 6. & 14.* but by a backdore or posterne of unlawfull intrusion without free consent of people, which they say is wanting among vs. For both *W. B.* formerly & *L. C.* now presently a Deacon, have received their office by no other order, then this which I defend and they accuse. If I be guilty of robbing the Church of her power, these also must be thieves in receaving that which I stole. Neither can it help them to say, that their accusation is about the choyse of a Pastour, seeing Christ hath appointed but one order for the choyse both of Pastour & Deacon. And the place alledged by themselves *Act. 6.* speaks more expressly and immediately of Deacons then of Pastour. Thus the heat of their fiery contention is so vehement, that it burns themselves; as once the

*Dan. 3. 20.*  
22.

mighty men of Babel were consumed by the flame of that fiery furnace, into which they cast the servants and martyrs of the Lord.

But let us againe hearken what further prooffe they bring, to shew that I deprive the Church of that power which Christ gave unto it, &c.

COM-

## COMPLAINANTS. SECT. V.

**T**His we proove by his rejecting & opposing the most worthy servants of God (who came out of England for the same cause he did) whom the Church with one consent desired, as Mr. Hooker, and Mr. Davenport of later times, and also Mr. Parker, Dr. Ames, Mr. Forbes, Mr. Peter, &c.

## A N S W E R.

**T**His complaint is confirmed & aggravated by Mr. Davenport, when in his writing he sayth of our Church, that *had not he exercised much patience and industry, it would certainly have fallen from me, being overburthened with the losse of so many men so much desired by the Congregation, &c.* These complainants intitle themselves the burthened members, he intitles them the overburthened; & makes their burthen so great, that had it not bene for him, they would certainly have bene broken and fallen from me. May not these complainants thinke that they have great cause to put up Articles of grievance, and to complaine of their burthen in that very thing wherein he tells them they are *overburthened*? What wonder if they follow when they are so led forth, and by such a grave leader? The vanity of Mr. Davenport in this speech is upon other occasion further shewed hereafter. I will now for the present turne me to those complainants, and in their reproofe Mr. Davenport may in part read his owne.

For the more generall assertions, I answer 1. Though I and these above mentioned do all agree in dislike of some corruptions, against which we have testified, yet it cannot be shewed that all came out of England for the same cause. Each might have their peculiar reason for that.

2. It is untrue and cannot be proved, that the Church with one consent desired each of these persons that are here named for instances, especially after their opinions were once knowne.

3. What wonder is it that I should oppose some of the persons here named, when each of themselves were opposite one to another? Mr. Davenport both by his owne confession unto me, and in part by testimony of others, is or was opposite to Mr. Hooker touching the

the admission of Brownists to be members of our Church, while they persisted in their separation from the Church of England, touching private mens preaching, touching repentance going before sayth, &c. *Mr. Forbes* was mainly opposite to *Mr. Hooker* touching the authority & use of Synods & Classes. *Mr. Parker* and *Dr. Ames* were opposite to *Mr. Forbes* touching the authority of Magistrates in Ecclesiasticall causes. *Mr. Forbes* having printed a booke touching Adoption going before Iustification, and touching the active obedience of Christ in the point of Iustification, *Dr. Ames* hath in print also declared himselfe opposite unto him in both those points of doctrine. *Mr. Peter* hath by his practise declared his judgment, that it is lawfull to communicate with the Brownists in their worship, & by his example hath strengthened divers members of our Church therein, such as sundry of these complaynants are, already too much addicted to resort unto the assembly of schismatiqs & to heare them: but *Mr. Davenport* hitherto hath shewed himselfe opposite to *Mr. Peters* herein, &c.

4. Suppose that many worthy and eminent men doe come out of their country for the same cause; this hinders not, but that there may be in the same eminent persons divers eminent offences and errours, which may be just cause of opposing them, and refusing them as unfit Ministers for some particular congregations, when there may be profitable use of their labours in some other place of imployment. *Mr. Hooker* sayd well in this, that *every key is not fit for every lock, though both the metall and the make thereof be good.*

5. Though either I or any other man doe at any time refuse to give our voyces for the calling of some persons, and doe oppose the election of them, is this to deprive the Church of her power? cannot I use mine owne liberty in declaring what I judge best for the Church, without destroying the liberty of another? Or if I conceive things to be unjustly caryed & swayed against me in the Church or Consistory, and doe therefore bring the matter to a higher lawfull judicatory as the Classis or Synod, that they may judge betwixt us, and determine what is most for the edification of the Church, this doth not proove that I deprive the Church of that liberty and power which Christ hath given unto it. This is the point that ought to be proved:  
this is



this is the question that should be insisted upon. For this these accusers bring nothing but a mere assertion, nothing but their bare word, which is far from a prooffe, far from convincing their parties to be obstinate in sin.

6. Have not divers of these complaynants also shewed themselves opposit & averse to the calling of sundry worthy servants of God, both godly & learned, which have preached among us, whose names I spare to mention? Are they therefore such as deprive the Church of her power?

To come neerer unto the persons mentioned by them, such as were refused were not by my authority put back, but some of them by authority of the Magistrate, as *Mr. Parker*; or of the Classis, as *Mr. Hooker*; or of the Consistory in not consenting and agreeing to call them, as *Mr. Forbes* & *Mr. Peters*; or by their owne voluntary defiance as *Mr. Davenport*, to avoyd the violent rejection by the Classis, as he himself speaks: Though the authority of the Magistrate did afterwards further restraine us from seeking againe either *Mr. Hooker* or *Mr. Davenport*.

To come yet more particularly unto the severall persons that are here objected by them. First for *Mr. Hooker*, his opinions being made knowne unto the Classis from his owne handwriting, that was translated and shewed unto them, the Classicall assembly did thereupon judge, *that he could not with edification be allowed hereafter to preach in the English Church of this City.* And as for my dealing in that busines, they judged also, as appeareth in the same act & sentence of the Classis, that *I had therein proceeded according to a good conscience in every point, and had not done otherwise then the care which I owe unto the Church did require, and therefore for the same ought to be thanked, and not accused or rebuked as having done evill, &c.* And afterwards notwithstanding all opposition made against this act, the Classis still mainteyned & confirmed the same. And when the knowledge of this controversy did at length come unto the Synod, the deputies thereof together with the deputies of the Classis, did in like manner judge, *that a person standing in such opinions as were in writing shewed unto the Classis, could not with any edification be admitted to the ministry of the English Church at Amsterdam.* Had these complaynants bene wise & considerate persons, they would rather have sought to bury the memory of these things, then by their im-

Anno 1631  
Octob. 6.

Anno 1632  
Septemb. 7.

portunate complaints to compell me in mine owne defence, to write these things which otherwise I should not have done.

For *Mr. Davenport*, let *Mr. Davenport* himselfe answer for me, though he doe it grudgingly & with a very evill will; for in the midst of his complaints against me, though he seek to lay blame upon me in the beginning, middle and end of his writing; yet in his postscript, after his letter to the Classis, breaking out into complaints against the Classis, he layes upon them the blame of his rejection, tells how they seemed to be offended at his writing, and threatned to complaine to the Magistrats; and further he saith, *after much debate they concluded that I should have but a moneths time, in which if I did not answer categorically that I would conforme to the orders and customes of the Dutch Church, and to this particularly in question resting in the judgment & resolution of the 5 Dutch Preachers, & joyned with the Classis, or voluntarily desist, they would complaine to the Magistrats, &c.* What remained now to be done but either voluntary desistance on my part, or violent rejection on theirs? Now although there be in this postscript sundry faults & an injurious relation of matters to be further examined hereafter; yet thus much may hence appeare, that it was the conclusion of the Classis which caused *Mr. Davenport* to desist; that they disliked his opinions as well or more then I; and that they thought him not a fit Minister for us in that course of his dissention from us. And why then have not these men directed their grievances and complaints of opposing and rejecting *Mr. Davenport* rather against the Classis then against me. And how is it, that they are not ashamed afterwards to write and say, *we conceive Mr. Paget the onely cause we are deprived of such heavenly meares for our edification?* Herein *Mr. Davenport* plainly contradicteth them, confessing the Classis to be so strong a cause thereof. And those that are indifferent judges, may easily perceave how unjustly they lay this complaint upon me. But of *Mr. Davenports* calling more hereafter.

For *Mr. Parker*, I answer, 1. Though there was some difference in the maner of proceeding about his call, yet did I not reject him, or oppose his calling. But this I did; I propounded the matter unto the Dutch Ministers, who made some difficulty about it. When *Mr. Hall* & *Mr. Plancius* two ancient Ministers, were deputed to deale with us hereabout, I laboured to cleare the difficulties objected by them. Somewhile after a Dutch Minister and an Elder comming to  
*Mr. Thomson,*

*Mr. Thomson*, signified from the Burgemaisters of this City, that they desired to keepe friendship with his Majesty of Great Britaine, *Anno 1613* that therefore we should surcease from the pursuit of this busines. Beside other evidence, I have a copy of that letter, which our Elder ship sent unto *Mr. Parker*, subscribed not onely by me, but by *Mr. A.* and *Mr. T.* then our Elders, which may serve for confirmation hereof. And there be some ancient Ministers of the Classis yet living, whose testimony may give further light hereunto. But I spare to speake of many things too long to be related, which might be of use for reproof of this slander. 2. It is yet to be observed, how to make up their accusation against me, they rake into this busines that fell out above 20 yeares past. If the affayres of these complaynants & their dealings for 20 yeares together, were called to remembrance, what complaints might be found against many of them.

For *Dr. Ames*, 1. I doe not remember that ever his name was propounded in the Elder ship, so as that voyces were asked & gathered; neither is there any evidence in the acts of our Consistory, that either such a proposition or motion was made for him, muchlesse of any agreement or resolution to call him. Onely this I remember, that one asking me occasionally in discourse of him, I signified so much that I thought him not fit for us, neither could I give my consent for him. A speciall reason of my judgment was this, that \* he denied the authority of Synods and Classis. For howsoever I acknowledge, he hath written divers learned & worthy treatises of much good use for the Church of God, and many doe justly rejoyce and give thanks for his labours: Yet this opinion and practise according to it, could not choose but procure (in my judgment) great confusion & disturbance of Churches. And how then could I, or any that so judgeth, willingly intertaine such an occasion of contention & scandall? Against this opinion of his, I have earnestly contested with him, ever since I was acquainted with him. And howsoever in some of his later writings he hath set downe his opinion more obscurely and covertly, yet finding that he persisted therein, I had no reason to seeke such an assistant in government. 2. And besides this, (not to speake of other things) he was generally held to be a man fitter to be a Professour of Divinity in the Schooles, and that his gift was rather Doctorall then Pastorall. And when he left his profession in the University, it was generally disliked of all learned men (so far as I could heare)

\* *Puritanism*  
*man Angli-*  
*canus, c. 2.*  
*art. 3. & 6.*  
*edit. Latin.*  
*Anno 1610*



throughout these countries, none that approved him therein. Such also as were supposed to be occasion of his removall, were much blamed for it; and had I done it, I should have borne a blame even for this also; for calling him from the Academy, where the Curateurs were so unwilling to leave him.

Anno 1610

For *Mr. Forbes*, About some 24 yeares past, there was a motion of calling him to be Minister among us. One cause of stay was this: He being banished out of Scotland, because of the Declinatour or appeale, which he & some others made from certaine civill judges unto the generall Assembly or Synod, as onely judge competent in such an Ecclesiasticall cause as was in question; Hereupon arose some question betwixt us, I thinking such an appeale to be unlawfull, and he on the other side not onely sought to maintaine it, but avouched also that the oath of supremacy touching the Princes power in Ecclesiasticall causes, which the Ministers of England, whether conformists or non-conformists doe all take, was an unlawfull oath. Upon this I was mooved to enter into a more serious consideration, both of his appeale & of my owne oath, & desired of *Mr. Forbes* that there might be a meeting of Ministers for the hearing of this difference, offering to shew unto him before them the unlawfulness of his Appeale. But this offer he absolutely refused: and hereupon not onely I, but all our Elders with one consent, seeing he refused to give us satisfaction, did also refuse to proceed in the calling of him. And was this my offence? was it to deprive the Church of that power which Christ gave unto it?

For *Mr. Peters*, Though at his first comming I gave some way and opposed not such as sought to have him here: Yet after some time of his continuance in the country, when he was called, and confirmed for Pastour of the English Church at Rotterdam; when after this a new proposition was againe made for calling him hither, I acknowledge that I did not consent unto it. And I thinke it needles to give a reason here, why I gave not my voyce for him: but I doe yet thinke it needfull to enquire of these complaynants these 2 things; 1. Who be their witnesses of my opposing *Mr. Peters*, for hereby it seemes that some sitting among us, haue unlawfully divulged this, which ought to have bene concealed, and that this accusation is framed from the suggestions of such as it least becommeth. 2. This also would be demanded of them, why their complaint is so partially directed against me alone, seeing there were others in the Consistory besides

besides me, which did likewise oppose the election of *Mr. Peters*, and refused to give their voyce for him, and so were as much guilty of robbing and depriving the Church of her power as I. But let us heare their further prooffe.

## COMPLAINANTS. SECTION VI.

**S** Econdly by his pressing others upon the Congregation, abusing his interest in the *Magistrates & Classis* to that purpose, so the unspeakable injury and grief of the Church, in which course he hath preyed so far as to procure that none of our owne nation that come immediately from England, though never so fit & able shall be admitted, but we must be forced to take one that can speake Dutch, and one in this country: though the Lord hath fought against his course hitherto by the great unfitness of those, who have preached here by his nomination or consent in sending for.

### A N S W E R.

**O** Ur Saviour teacheth us in doing good, to give good measure, pressed downe, shaken together, and running over. In stead hereof these accusers in doing evil unto me, fill an Ephah with slanders; hereof they give a large measure, pressed downe, shaken together, and running over, as appeareth in this section, Luk. 6.38.

1. It is a slander that *I presse others upon the Congregation*; seeing in this act of election I use no power, but of giving my voyce or suffrage as the rest doe: other authority I doe not arrogate unto my self: I doe not clayme unto my self any more then one voyce. Every Elder & Deacon hath in like manner a voyce as well as I, in the free choyse of Ministers or other officers. If they conceave any errour to be committed in the election, they have equall liberty and power to seeke redresse by the same ordinary & lawfull meanes as well as I.

2. It is an other vile slander, when they say, *I abuse my interest in the Magistrates & Classis to that purpose*. It had bene requisite that these accusers should have brought their witnesses for prooffe of this charge. But loe in stead of prooffe we have nothing but their bareword, which is not to be admitted.

3. It is a further slander, pressed downe in their measure, which doubles their guiltines, in that they spare not to involve the *Magistrates* in the same crime with me. If I procure them & prevayle so far with them, that the Church be thereby deprived of that liberty

and power that Christ hath given it, for the free choyse of a Minister, to which purpose this is alledged; then are the Magistrates also guilty in suffering themselves to be abused and corrupted by me or others for me: and this not in a small matter, but in sacriledge and Church-robbery, in taking away that power which Christ gave. Thus to make me a deceiver, they make them Tyrants, and so that they may wound me, they care not to shoot them thorow also with the arrows of their slander.

4. Their slander is yet the greater & the measure thereof shaken together, when they extend it unto the Classis also, unto the faythfull and godly Ministers, both in the City and Country adjoyning thereunto, as if they were generally so blind and corrupt as to suffer themselves to be abused by me, and to be caryed away even unto sacriledge also to deprive the Church of her liberty & power. So that they may fall upon me, they spare neither Civill nor Ecclesiasticall estate, they neither honour Magistrates nor reverence Ministers. That they may make me vile and filthy, it is here evident, that they spare not to cast the mire and dirt of their reproches into the faces of principall men, both in Church and commonwealth. Who would thinke that *W. B. J. Po. T. Fl. Th. Fa. I. Cr.* and their fellows should exalt themselves to such a height of pride in bold slandering? *I. S.* in speciall being a publiq Notary, whose worke is to write downe the testimony of witnesses, and ought to know that matters are thereby confirmed; how is it that he sets his hand unto such a slanderous accusation, both of Magistrates & Classis abused by me, and led unto so great sacriledge, and this without pregnant witnes, or if they have sufficient witnes, why did they never bring the same unto me for my conviction before this time?

5. It is to be observed how in the mids of their slander, their very reproch it selfe serves to the clearing of me; for if I have such interest both in the Magistrates & Ministers of the Classis, and can so much prevayle with both, as they here doe write; may not those that are unpartiall, and wise in heart conceive hereby, that I have obtayned this interest in them, not by abusing & corrupting them, but rather by walking uprightly before them, and approoving my wayes in their sight?

6. That which the Magistrates have done is this: After the departure of *Mr. Hooker*, calling for me & two of our Elders, and exhorting



ting us to proceed without delays unto the choyse of such a Minister as should accord with the Classis, they required also that if it were possible, such an one should be called which could speak dutch, giving this double reason thereof; that both he might be fit to sit in the Classis where the affaires of the Church are debated in the Dutch tongue, and that he might be the mouth of the Church unto the Magistrates upon occasion as necessity should require in those things that were to be treated of with them. And since also they have required that we should choose one out of these countries neere unto us, rather then to send into England for one, giving likewise this double reason thereof; that both they might better informe themselves touching the state of the Minister that was to be allowed by them; and because it would be a greater repulse & trouble unto the Minister, sent for so far out of England, if it should fall out that they did not like him nor admit of him. Let reasonable men judge whether there be such abuse, and such *unspeakable injury* as these accusers complaine of, upon this act of the Magistrates: especially considering that a Minister called unto this place, which cannot speake Dutch, is in great measure no better then a dumb Minister in respect of one speciall worke of his calling, which is to give advise for the greatest difficulties in the government of these Churches, in the ordinary meetings of the Classis.

7. Notwithstanding this charge given by the Magistrates, yet when *Mr. Davenport* was come out of England, although not lawfully sent for, though he could not speake Dutch, yet when there was hope of his accord with us, upon intercession of the Dutch Ministers, who were informed that he agreed with them, the gentlenes and equanimity of the Magistrates was such, that they were content to dispense with his want of the Dutch language, and for supply of our necessity to allow of him. But finding after that they were deceived in him, that he did not rest in the advise of their Ministers, and that great contention was thereupon rayfed among us, what wonder if they renewed their charge more strictly then before?

Lastly, behold here the greatest slander of all, and the measure of their slander running over; whiles in their rash judgment and sinfull taking of the name of God in vayne, they make him a party & an adversary against me, by affirming that *the Lord hath fought against my course hitherto, &c.* for whosoever in their unjust contentions do make

make the Lord an enemy where he is not, and to fight against such as he doth not, they doe reproch the Lord himselfe, and lay iniquity upon the Lord, making him a partaker with them for maintenance of their sinne. Their prooffe that the Lord hath fought against me, is from *the great unfitness of those who have preached here by my nomination or consent in sending for.* But this maine prooffe is many wayes to their owne just reproofe.

The first that preached here by my consent in sending for him, though not by my nomination was *M<sup>r</sup>. Balmford*, and this after the charge given by the Magistrates. His great unfitness is their great slander that avouch it, unlesse they could proove it. How some of these complaynants fought against his calling is notorious through the country, to the shame and reproch of our Church.

The next that preached here by my consent in sending for, together with consent of the Eldership, is a man endued with speciall gifts of learning, piety and utterance, adorned with the testimony of worthy men in those parts where he lived; and it is another notable slander to speake of his great unfitness. Such reproches are quickly broched, but the guilt of them is not so quickly and easily taken away.

The next that preached here, for whom I have borne many reproches, before this accusation was written, is a man also of speciall note for his learning and labours in the Church of God, and much commended unto us by divers men of esteeme. Howbeit there was none that made so much scruple in sending for him as I did; neither did I at all give my voyce unto him, but being overwayed by voyces, I yeelded at their desire to write unto him in the name of the Elders and Deacons, and subscribed it as a witnesse of that which the Eldership desired, which was onely to heare him and to take tryall of his gifts. It may here be observed what double & treble injury is done unto me in this busines, 1. how unjustly I am dealt withall by them that tell abroad, and that so falsely the things that are done in the Consistory. 2. How partially I alone am blamed for that which others did, and I least of all consented unto. 3. How unjustly I am blamed for that, which is absolutely lawfull, namely to take tryall of mens gifts, knowledge and utterance, howsoever they proove upon tryall; for he had no calling, but was onely sent for that we might heare him & confer with him. How ill advised then have these complaynants bene, upon so weak a foundation to build so haynous an  
accusation

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accusation that God hath fought against me? I may better say with the Psalmist, Be mercifull unto me, O God, for man would swallow me up, he fighteth dayly and oppresseth me. *Psalm 56.1.*

Neither am I fought against by these complaynants onely, but *Mr. Davenport* also fighteth against me in like manner, when to proove that I did not desire him here, he alledgeth this reason in end of his third writing: *because he hath alwayes so much urged to have one that hath lived some yeares in this countrey, and hath hitherto opposed divers worthy men that have come immediately from England, my hope is at an end & I must rest.* The answer before given unto the complaynants, may also serve for answer to *Mr. Davenport*. Onely in this *Mr. Davenport* overlatheth more then they; and his assertion hath more untruth in it then theirs, when he sayth, *I have alwayes so much urged to have one that hath bene some yeares in this countrey, &c.* for I never urged this, till the Magistrates urged us to have consideration hereof: and they never urged it till of later time; it was not urged till after *Mr. Hooker*, and therefore the ignorance of the Dutch tongue was not alledged as any hindrance either of *Mr. Hookers* calling, or of any other nominated before his time. Here through the importunity of *Mr. Davenport* breaking in upon me, I shall a while leave these complaynants, and make a necessary digression for the declaration of such things as have bene occasion of the strife raysed up in this place.

## The Story of some proceedings about the calling of *Mr. DAVENPORT*.

### *The occasion of writing this Story.* SECTION VII.

**W**Hiles I was busy in writing downe my answer unto these complaynts, it is given me to understand, that an other complaint is written against me by *Mr. Davenport*, and secretly dispersed among our people. Having gotten a copy thereof, I finde that he hath dealt very injuriously with me, not onely in misreporting many thinges, but in sundry unjust inferences and reasonings which he makes thereupon. I finde also that most of his complaints are for the substance of them, the very same that these complaynants have framed against me, as if they and he had spoken out of one mouth, or as if the same pen had written both. His writing is threefold, and



each of them hath his name subscribed. The first is his Letter written to the Classis, translated out of Latine into English: The second an instruction given unto some of our Elders: The third is a new addition unto the former, both against me and the Classis also. Each of these three writings are stayned with untruth, and matter of reproch, and are fit to kindle contention in our Church, and to harden these complaynants in their unjust opposition, not against me onely, but against the Classis and the governours of these Churches; which is a very evill office, and far unbecoming a Minister of the Gospell, and such an one as is so eminent & renowned in the Church of England. Therefore before I proceed further in the refutation of these complaynants & their objections, I have thought it needfull to set downe a short story or narration touching the calling of *Mr. Davenport*, and the issue thereof, which may serve to give light unto this controversy, in stead of so many broken and false relations, which here and there are made to my prejudice, and serve to darken and obscure the truth. His two former writings for the full answer thereof, I doe for this present leave unto the consideration of the Classis, unto whom they were given, to deale therein as shall be judged most convenient: For the third writing, I purpose now to answer it in every particular thereof; yet so as I shall take them in by the way, and insert them (as I have already begun) into that answer which I make unto these complaynants, in such place and upon such occasion as I shall judge the fittest, seeing they all may be referred either unto this story, or unto one or other head of their complaints. Yea and for the matters of fact conteyned in his former writing to the Classis, because some of them are the very same which these complaynants doe object, therefore can I not altogether passe by them without some touch thereof.

*Of his disordred sending for out of England.*

*Sec. VIII.*

**F**irst of all, such as procured the comming of *Mr. Davenport* out of England, did not according to good order communicate the matter with those whom it specially concerned, who in all such weighty and publiq; affaires of the Church, should by their counsaill and direction have gone before others therein. And *Mr. Davenport* himselfe had done more wisely, if before his comming he had consulted with us. Now notwithstanding this disorderly and unlawfull manner

manner of sending for, without my knowledge, and without the consent or knowledge of our Eldership; yet being come out of England, I made no exception hereat for the stay or hindrance of his calling. I desired him to preach and entred into deliberation how to accomplish his calling. But this *Mr. Davenport* in his third writing perverteth to shew that I did not desire to have him, *because* (sayth he) *severall times he shewed his dislike of my comming hither without his desire, or consent in sending for me, though it is apparant that God sent me hither at a needfull time, when without me they would have bene destitute, he being unable to preach or to come unto the Church.* Hereunto I answer,

1. He doth untruely and unjustly relate my speeches, by leaving out the speciall cause of my dislike: he speakes onely of my desire & consent, which was wanting in his sending for; whereas I spake how he was sent for without my knowledge, and without the knowledge or consent of our Eldership. And who sees not how great a difference there is betwixt my words and his misreport of them? If the matter had bene communicated with the Eldership, and if his sending for had bene allowed of the most, his comming over upon such a warrant, might have bene lawfull and just, though my desire or consent had bene wanting, but to send for him without my knowledge, and without either consent or knowledge of the Eldership, this was the thing I shewed my dislike of.

2. When at severall times upon occasion, I shewed my dislike of the disordred course in sending for him, and yet in such manner, that at the same time I still shewed withall, that this disorder should not hinder me from furthering his call, and that I would not take any exception thereat, if he did otherwise accord with us; this is a plaine proof that I was willing enough to have him with us, and his contrary inference from hence is vayne.

3. Though in regard of Gods providence which extendeth it selfe unto all things, good or evill, *Mr. Davenport* might say he was sent of God in a needfull time, when I was sick; yet this is no warrant or excuse at all for that disorder used in sending for him: for God oftentimes sendeth wicked men and wicked spirits in needfull time, to accomplish his will, and to serve his providence, both for deliverance of his people and for punishment; and yet those wicked instruments \* *1. Sam. 23* that were so sent of God, are not excused thereby. Thus the \* *Phi. 27. 28.*

listines might be sayd to be sent of God in his providence in a needfull time, to rescue David from Saul at *Sela-hammalekoth*, and yet no thanks to them that wanted a lawfull calling to invade the Israelites.

4. It is apparent that *Mr. Davenport* his not-comming in the needfull time, was one speciall meanes of my sicknes: for upon the report & expectation of his comming, there grew a neglect in time to provide other meanes for supply of my place the Lords-day before his comming, thereupon being frustrate of that expectation, rather then the place should be destitute, I strayned my selfe above my power, not being fully recovered, and so the same evening of that day, I got a dangerous relapse, and my sicknes was renewed through his occasion, whereby we were disappointed. Otherwise there was great appearance of my speedy recovery. This is that needfull assistance, whereof there is further occasion to speake hereafter, where it is againe boasted of, and I upbrayded with it againe, both by him & by these complaynants also.

*of M<sup>r</sup>. DAVENPORT his resignation of his Pastorall charge in London. SECT. IX.*

**H**AVING passed by this disorder of sending for him, there was also another difficulty, which I did not insist upon, as I might have done, if I had bene so desirous to hinder his calling as he pretends; for though it be necessary that those which leave a Pastorall calling, should bring authentique testimony of their lawfull dimission, before they be admitted to take upon them the like charge in another place, yet neither did the want of this, cause me to make any delay in the calling of *Mr. Davenport*, as justly it might have done: but I accepted and rested in his owne relation of the matter, though I confesse it was something more for furtherance of his calling, then I ought to have done. I doe the rather note this, because *Mr. Davenport*, to manifest that I never desired him, alledgeth that *before he came hitber, when I heard he was to come over, I preached publickly against his resigning up of his place, &c.* whereunto my answer is,

1. He complayneth unjustly against me for that which I did not. I had indeed preached upon those words of the Apostle; for *this*  
 2. Cor. 4. 16 *cause we faint not, but though our outward man perish, &c.* and there among other instances of mens unlawfull fainting in affliction, I reckoned that for one, when men through feare of danger and trouble doe



doe unlawfully leave their stations and flockes, and forsake the calling of God. I shewed the danger hereof in the example of Iona<sup>h</sup> fleeing from the presence of God, and from Ieremy that was tempted thereunto, &c. But it doth not appeare from hence, that I preached just against his resignation of his place, the manner whereof I knew not; no more then I intend to speak against the person of such or such a particular sinner, when I preach against the speciall sinnes that are common in the world.

2. Whereas he addes touching his resignation, that *I afterwards justified it, when he related unto me the cause thereof, the carrying therein, and the consent of many worthy divines, and of the Congregation it selfe thereunto.* The truth is, as I remember, that I did approve of divers particular things, which he told me that he had done in that busines, which I conceived to be so as he related, yet did I not therefore absolutely justify his resignation.

3. Herein appeared that I was willing enough to admit of him, in that I did not enter into a stricter examination of these two things; first of his evidence, to shew that both these Divines and his Congregation did clearly consent unto his resignation; and secondly of the groundes whereupon they consented, which were needfull to be knowne, with some other things also that belong unto so great and weighty a matter, as that was; especially considering that worthy Divines are sometimes mistaken in such questions, and justly corrected by others.

4. Suppose that I had preached against his resignation, yet would not this justify his collection from thence, namely, that I never desired him; for both before I heard of his resignation, and after againe, if it had bene as he sayth, that I justified it upon his relation, he might then have conceived an alteration in me, and so not have concluded, that I never desired him.

*Of the knowledge which M<sup>r</sup>. DAVENPORT had  
of our differences before his comming  
over unto us. SECT. X.*

**M<sup>r</sup>.** Davenport before his comming into these Countries, had heard of our troubles and controversies, and he had heard of the occasion thereof; he knew what was required of *M<sup>r</sup>. Hooker*, and saw in writing a copy of the differences betweene him and us, as

both *Mr. Davenport* himselfe hath confessed and others have testified. He might well thinke that if he brought the same opinions with him unto us, he should thereby bring the like troubles, and revive & rekindle that fire that was quenched. If at his comming over he was of the same minde with us, how is he so sodainely changed? If he was not of the same minde with us, what meant he to come over to disturbe our peace? If he came with a discordant minde, what could he expect but new contentions, rents & schismes about those things, which he knew had occasioned so great disturbance before?

*Mr. Davenports* excuse touching his knowledge and sight of the questions proposed unto *Mr. Hooker*, is that he saw the questions in London above a yeare before his comming over, when he was far from any thoughts of comming to *Amsterdam*, or to any place out of his owne Land. But if he saw them so long before, he had the more time to deliberate ripely. If he either forgate them, or lost the writing which was communicated with him, he had oportunity and meanes enough to have got them againe. And when he was by some particular friends mooved to come hither, had he not then just occasion to have considered the state of these Churches, before he came over to disturbe their peace by his opposition and contrariety unto them? When his thoughts of comming to *Amsterdam* did arise with in him, ought not this care to have risen up in his heart together, to consider our estate and his owne disposition for agreement with us, least he should adde fewell to that flame of contention, the light whereof hath bene seene so far of.

He answereth further, *And when he did come over, he purposed both in England and here, that he came but for 3 or 4 moneths, for which time what need was there of knowing, much lesse practising or conforming to the Dutch Churches?* But he ought to have considered better,

1. For a man of plausible gifts, eminent, and of fame, and wanting present imployment, to present himselfe where a place is vacant, where much contention hath bene about that place, though he offer to stay but for 3 of 4 moneths; who sees not that such an one doth manifestly give occasion of seeking him and calling him unto that place? Divers learned and godly Ministers being our neighbours in this Countrey, have bene loth to shew themselves in this place, and notwithstanding their just occasions of comming hither, have willingly

lingly absented themselves a longer time, least they should seeme to offer themselves unto this calling: such was their modesty and care to avoyd all appearance of intrusion. *Mr. Hooker* also though sent for by a private man, yet being come over to Rotterdam, yet there he stopt and stayed himselfe, and was not willing to come hither, before he had bene sent for by our Eldership.

2. Such as secretly sent for *Mr. Davenport*, and *I. C.* that fetched him/over, did they seek him but for 3 or 4 moneths? The friend which by an open and unsealed letter, which *Mr. Davenport* himself brought unto me from London, entreated me to receive *Mr. Davenport* for a fellow-helper, did not desire that for 3 or 4 moneths onely.

3. Was it likely that after 3 or 4 moneths preaching among us, he could easily be dismissed? And must not our labour and care of seeking and calling another Minister, be interrupted for that time, if not wholly broken off?

4. Suppose he purposed to stay but 3 or 4 moneths onely, yet even for that time it was needfull for him to know the state of the Dutch Churches, and of ours with them, there being such controversies raysed as he had heard of, and to that end to informe himself by inquiry, that being come unto us, he might so much the better have applyed himselfe to doe good. For seeing a good conscience suffers not a man to be neutrall, nor to suspend his judgment, when it is seriously desired, but forceth him to beare witnesse unto the truth, when it is called into question, in those things which he esteemeth to be necessary and agreeable to the will of God; how dangerous then had it bene for *Mr. Davenport*, not to be well informed of our estate, when the members of our Church should require his judgment for their satisfaction and help? In 3 or 4 moneths time a man might doe more hurt even by his private conference, then in 7 yeares could be repayed againe.

5. Suppose *Mr. Davenport* had never purposed to have come into these Countries, yet had it bene very needfull and usefull for him, or any that desires the reformation of a Church in any Country, to know the state and practise of adjoyning Reformed Churches, and that for their help in divers present controversies, which help while some have neglected, they have dangerously stumbled and fallen to the great offence of many.

*Mr. Davenport*



*Mr. Davenport answereth yet further and sayth, When he did consider of that question (touching Baptisme) as it was put to Mr. Hooker, there was not neither in the question nor answer sufficient light to informe him of that which time hath discovered herein, neither can any man from thence know what in this question is to be disliked.*

But on the contrary, many men from that question and answer might have knowne what was to be liked or disliked therein, neither is there such obscurity therein as is pretended. If *Mr. Hooker* had not understood it, as it was put unto him, he being then in these Countries, might easily have informed himselfe further, even the same day that it was propounded unto him. If *Mr. Davenport* doubted of the meaning, and if *I. C.* one of these chiefe complaynants, being sometime with him in London could not, yet the Ministers of the Dutch Church his neighbours in the same City, could easily have informed him: and if he had not found that sufficient, yet had it bene ten times better for him to have wayted for a letter of information from hence, either touching that or any other question, concerning the practise of these Churches, then to have rayfed such broyles and contentions among us by comming over unresolved to agree with us, and by bringing his dissention with him.

*Of the private conference had with Mr. DAVENPORT  
after he was come over unto us. SECT. XI.*

**B**Esides the knowledge which *Mr. Davenport* had of our estate before his comming, I was willing to manifest the same further unto him after he was come to Amsterdam; and upon conference with him about such things wherein *Mr. Hooker* differed from us, to the great disturbance of our Church, he seemed unto me to accord with us, and to dislike the opinions of *Mr. Hooker* generally. The maine or onely difference which he persisted in for a long time, was about the baptisme of infants, whose parents were no members of the Church, nor would submit unto any private examination by him, further then their publick profession of faith before the whole Church. I shewed him what scandall had risen among the Brownists by denying of Baptisme to the infants of such as made profession of the same, sayth with us; how they had written and printed bookes against the Dutch and French Churches for this matter as well as others; how they had excommunicate *Mr. Slade*, for defending the practise

practise of the Dutch herein; how *Mr. Johnson*, Pastour of the Brownists, began at length to see his error, and acknowledged his fault to *Mr. Slade* so wronged by them; how unworthy a thing it would be for us, to take up the error which some of the Brownists began to lay downe; how the other Brownists would now a fresh insult against us; how some among us that were come from the Brownists, would be hardned in their error; and in summe how all the Church generally would take offence to see a double practise, and so different betwixt us, to see me ordinarily baptising those, whom he should refuse to baptise; to see him make a separation from me in the administration of Baptisme, which was wont to be performed jointly by me, and my other fellow-minister, the one (whose course was to preach) declaring the institution of Baptisme from the Pulpit, and the other sitting below to baptise the infant according to the manner of these Churches. I did also propound unto him some places of Scriptures, touching the examination of parents above-sayd, for the baptisme of their children, and shewed that when so great multitudes were at once baptised by Iohn Baptist Mat. 3. Mark. 1. and by the Apostles A. 2. there could not be a strict private examination of every particular person; by conference of other Scriptures their confession of their sins, and profession of faith, were rather to be conceived some solempne and publick testification of their consent unto the Doctrine that was preached unto them, &c. but by such private conferences I prevayled nothing with him in this point.

And in this place I have just occasion to answer the unjust complaint of *Mr. Davenport* for my no better usage of him. In his \* \* *Pag. 121* third writing as it is in the printed booke, he pretendeth two speciall injuries, which I shou'd doe unto him: The first is, *that I sayd and reported that I had often desired to dispute or conferre with Mr. Davenport touching this point, but that he refused it, &c.* Hereunto I answer,

1. It is untrue that I so reported; I know we did divers times confer and talke together about this point, and I know that many others did know it well enough. But this I have sayd and reported divers times; when after our conference together, some of these complaynants came unto me, and spoke against me, and the Dutch Ministers, as if we had no word of God, but customes and examples of men for our practise, then upon such provocation (as hath bene

noted before,) I offered unto them, that if *Mr. Davenport* would set downe in writing any warrant from the Scripture for his opinion, I would then give him an answer in writing, &c. But though this was offred unto them sundry times, yet did none of them procure that the question should be in writing discuffed betwixt us.

2. Whereas he sayth, *there passed 2 or 3 serious conferences betweene us, wherein this point was disputed, &c.* I acknowledge that all our conferences were serious, because they were not in jeast, but that there were any accurate or exact disputations betwixt us, as *Mr. Davenport* seemes to say, that I deny. And for his part, I doe not remember, that ever he propounded any argument in maintenance of his opinion, further then to make some exceptions upon occasion of that which I spake.

3. Where he addes touching these conferences, *that he hath them in writing by him;* Herein I doe complaine of *Mr. Davenport* for want of sincere and plaine dealing; that he should write downe my speeches, and the talke that passed betweene him and me, without my knowledge in such a stealing & secret fashiō. It seemes he came prepared so to speake, as that he would have his words written, which was far from my thought. I dreamed of no such underhand course, but discoursed as occasion was given in that time of my sickness, when this was done. Honest and upright dealing required that he should have acquainted me with his purpose, which had I knowne, I should have condescended unto a writing upon equall termes, as willingly as he. It was strange unto me, when I did first heare of this by one of our Elders that told me, how he had written downe the passages betwixt us, when he departed home from me, and in my heart I loathed such his dealing, which here he is not ashamed to publish himselfe, saying that he hath these conferences in writing by him. Had he either given me leave to write mine owne words, and not like a deceytfull Notary, to set them downe at home in a corner as he thought best: or had he at least shewed me afterwards what he had written, to see whether I would have owned those speeches so covertly recorded by him behind the curtaine, it might have beene some part of amends, though not sufficient. How can this man complaine for want of brotherly love in others, and yet be so far from honest and ingenuous dealing himselfe?

4. The misreport that *Mr. Davenport* hath already made of the  
private



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private conference that passed betweene him and me, doth give me just cause of disclayming and rejecting his apocryphall scripture, or hidden writing of his and my words. For in his first writing to the Classis, he offendeth both in excesse and defect; both relating what was not spoken, and omitting that which was spoken, and needfull to be knowne for the matter in hand. In setting downe the conference about his examination of parents, he neither reports my question, nor his owne answer rightly and truely. I demanded of him what measure of knowledge he would in his examination require in parents for the baptising of their children, which question is of great use for deciding of the controversy: but this my question is concealed, and another sayned in stead thereof. His answer to my question, which I often and plainly urged him withall, was not as he relates, which is also from the point, neither was it satisfactory, for he professed that measure of knowledge required, could not be declared till the time of examining the persons; that then he should judge thereof. In the same writing also he doth make a very defective relation of his answer and my question, about his consent unto the writing of the 5 Ministers, of which more hereafter. Hereby may be conceived what impartiality and sincerity we are to expect from his lurking notes of this conference.

5. Whereas he speakes of *his not ceassing till I gave over; of my leaving it now to the Dutch Preachers; and that I would speake no more with him alone.* Let the reader know, that I did not give over conference for feare of being convinced by any force of his arguments; but seeing little fruit of my talk with him, I desired him to confer with the Dutch Ministers, that could give him better satisfaction. Neither did I then say, that I would speake no more with him alone; but afterwards upon his refusall of the calling, when he came into the Church, and desired to speake with me alone from the rest of the Consistory; I required him to speake in their presence, and refused to confer with him alone about that matter, for feare my words should be perverted: and likewise when I first understood how his manner was to write downe my words, when he came home, I then professed unto divers, that it was not safe for me to confer with him alone, unles witnesses were present.

*The counsaile of 5 Dutch Ministers for the accommoda-  
ting of Mr. DAVENPORT. SECT. XII.*

**W**Hen I had in vayne privately conferred with *Mr. Davenport*, to perswade him to accord with us; when as he still refused to joyne with me in that order of Administration of Baptisme, wherein *Mr. Pot* had so long continued with me, I offered further that if any other convenient way of accommodation could be found out, I would willingly hearken unto it. After this there came unto me *Mr. Geldorp*, and signified unto me, that if I would send for 4 or 5 of the Dutch Ministers, and confer with them about the busines of *Mr. Davenport*, for the accommodating thereof he thought they would willingly come unto me, but that they would not come unsent for; and if I would send for them, he would be the messenger. I thanked him for his offer, and accepted willingly his motion, praying him to goe for them, which he also did. Hereupon there came unto me 5 of them, some of them being also requested thereunto by some of our Elders. Being come, after some conference & deliberation together, they found it good to set downe their advise for accommodation in writing. The copy whereof, translated out of Latine into English, is as followeth.

“**W**Ee the underwritten Ministers of the Dutch Church  
“in the City of Amsterdam, being specially & loving-  
“ly requested and desired of the Reverend *Mr. P A G E T*, a  
“faithfull Pastour in the English Church of the same City,  
“as also of the Reverend Brethren the Elders & Deacons  
“of the same English Church, that we would not refuse  
“sincerely to declare & shew our private judgment about  
“the calling of the Reverend, most famous and learned  
“*Mr. DAVENPORT*, which seemes to be desired of the  
“whole Church aforesayd; and that in this particular case  
“alone, concerning the Baptisme of those infants, which  
“are offered to be baptised in the English Church: Having  
“well understood and duely weighed the whole matter on  
“both sides, and having thoroughly examined it according  
“to the rule of Gods Word, and the order received in the  
Reformed

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Reformed Churches of these Provinces, in which the  
aforesayd English Church doth professe it selfe a mem-  
ber under the Classis of Amsterdam: We doe sincerely,  
and in the presence of God with good conscience answer,  
and declare, that we desire nothing more, then that the,  
foresayd Mr. D A V E N P O R T, whose notable learning &  
singular piety is very much approoued and commended,  
of all the English our Brethren; whom also in this regard,  
and for his other commendable gifts, we understand to  
be most deare unto Mr. P A G E T, may be lawfully promo-  
ted unto the ministry of the English Church aforesayd:  
We doe also greatly approve of his good zeale and care  
of having some precedent private examination of the pa-  
rents, and sureties of these children in the Christian Re-  
ligion; Yet touching the matter it selfe we doe so judge,  
that this foresayd examination be ordayned so far as may  
stand with the edification of the English Church; but if  
happily the parents or sureties shall refuse to come and  
undergoe this examination, or if for the shortnes of time,  
or for other just causes it can not be done, or if those that  
do come shall not seeme for that time to satisfy the judg-  
ment of the Brethren, one or more that doe examine  
them, that yet the infant, whose parents and sureties are  
manifest to be Christians, and which publicly before the  
Church doe professe Christian Religion, at the reading  
of the leiturgie, of the Sacrament of Baptisme, shall not  
therefore be excluded from Baptisme, or deprived there-  
of; but that such ignorant parents and sureties, be further  
instructed after the infant be baptised, to wit, because the  
infants of Christians ought not to beare & suffer the pu-  
nishment of the ignorance, or yet of such disobedience  
of their parents or sureties. If yet any other case fall out,  
whereby it may seeme that the infant presented should  
not be baptised, that then the judgment of the whole



English Presbytery, or also if need be, and if convenient.  
ly it may be done, that the judgment of the Classis of  
Amsterdam be obtayned and heard, and rested in.

So was it done & transacted in the house of Mr. PAGET,  
the 28 day of Januarij 1634.

The subscription was

*Ioannes le Maire.*

*Rudolphus Petri.*

*Iacobus Triglandus.*

*Iacobus Laurentius.*

*H. Geldorpins.*

This their advise being thus written downe and read before me,  
they enquired of me, whether I for my part did rest therein. I signi-  
fied my consent with them, and so yeilded unto the accommoda-  
tion of Mr. Davenport, as far as they could in conscience desire of  
me. Hereby then it may appeare, how vainely and unjustly Mr. Da-  
venport doth report of me in each of his 3 writings,

\* Book of  
complaints  
pag. 3.4.

In his first \* writing to the Classis, he telles how I dealt extremely  
with him, and rejected all his labour for a peaceable composing, prudent  
accommodating and brotherly ending of matters betwixt him and me  
privately, or by the counsell of the Elders of his owne Church, nor would  
bearken to his advise for accommodation without consent of the Classis.

\* Pag. 11.

In his \* second writing the instruction given to some of the Elders,  
he reports that I would not yeeld any brotherly moderation unto  
him, &c. In his \* third writing, he reports that I refused all meanes  
of accommodation. All these reports are untruthes. And this writing

\* Pag. 15.

witnesseth for me; that I was willing to yeeld unto this peaceable  
composing and prudent accommodation, which these learned and  
prudent men at first without knowledge of the Classis, at the mo-  
tion of their friend, at the intreaty of our Elders, and at my request  
did privately advise us unto, they protesting in the presence of God,  
that they dealt sincerely and with good conscience, desiring nothing  
more then to further the calling of Mr. Davenport among us. And  
is not this their solemne and conscionable protestation as much and  
much more to be regarded of me, then the imprudent and unbrot-  
herly reports and complaints of Mr. Davenport?

Of the

47.  
Of the order agreed upon in the Consistory also, for the accommodation of Mr. DAVENPORT. SECT. XIII.

**M**oreover about the same time, before the writing of the 5 Ministers was communicated with Mr. Davenport, and before his consent thereunto was demanded, there was an order made in our Elderſhip, and concluded by consent both of Elders and myself, that the Coſter or Keeper of our Church, ſhould ſend or bring unto Mr. Davenport ſuch parents as came unto the Coſter before-hand, to tell him of their children which they had to be baptiſed. Januar. 15.  
1634.

And above this for enlarging of this order, and for further accommodation of Mr. Davenport, I voluntarily offered and promiſed to ſend unto Mr. Davenport thoſe parents which came unto me, to advertiſe me of their infants to be baptiſed, and ſo departing from my right & intereſt in that buſineſs, I was content to refer the whole work of examination unto his diſcretion, that ſo whether he or I declared the inſtitution of Baptiſme from the Pulpit, as our courſe was to preach; whether he or I baptiſed the infants ſtanding below when our courſe was not to preach, he might either way receive ſatisfaction by a precedent examination, ſo far as we could procure it from the parents.

Of Mr. DAVENPORT his conſenting unto the writing of the 5 Miniſters, upon the order made in the Consistory. SECT. XIV.

**T**His order above-ſayd being made, and a copy of the 5 Miniſters adviſe in writing, being brought unto Mr. Davenport; at our next meeting in the Church, after the ſecond ſermon was ended, I demanded of Mr. Davenport whether he reſted in the counſaile which the Miniſters had given: And he then ſignified his conſent both by Mr. W. to whom he referred us for anſwer; and partly by himſelf upon conſideration of that order in the Consistory, which Mr. W. had told him of.

Hereupon immediately even the ſame houre both Elders & Deacons assembling together in the Consistory, and Mr. W. witnessing that he conſented, upon condition that the order taken by us in the Consistory might be obſerved, the conſent of Mr. Davenport was

Januar. 22.  
1634.

was then recorded, and upon that his consent it was presently resolved by us, both to elect him for Minister, and to depute some to goe unto the Magistrates to seeke their approbation.

Book of  
complaints  
pag. 12. &  
13.

But here *Mr. Davenport* steps in and complaines of wrong; for here we have fit place to mention and insert that second speciall injury, which he sayth I did unto him in reporting that *he was gone from his promise*, for that he sayd he would rest in the writing of the 5 Ministers, but now would not. He objecteth against me in the same place, and sayth, *I know that from the first to the last, my self never heard him speake any such word.* Hereunto I answer,

1. Suppose that I my self had never heard him speake any such word; yet when as he upon my demand of his consent, did refer me for answer unto *Mr. W.* and sayd, he had given his answer unto him, I was then to take the answer of *Mr. W.* as if it had bene his owne word, and as if he himself had spoken it. If *Mr. W.* had spoken of himselfe without such warrant from *Mr. Davenport*, his word had bene of lesse weight, but now referring me for his answer to *Mr. W.* he thereby gave authority both unto him to speake, and unto me to receive his testimony.

Pag. 4.

2. I went yet further, for though he had referd me for his answer unto *Mr. W.* yet I told him at the same time, that it was better that he should give his answer himselfe; whereupon he sayd (not as he reports in his letter to the Classis, that *the writers themselves did not require this of him*;) but this he sayd, he thought the Dutch Ministers had done as much as they could, and so referd himselfe to that order of the Consistory, which *Mr. W.* had told him; and *Mr. W.* being present, sayd unto me, that I needed not to speake further unto him about it.

3. Whereas he sayth further, that *the night before they went to the Magistrates for their consent to his call*, I apprehended his answer rightly, and told the Elders that I perceived he did not rest in that writing of the 5 Ministers, further then it made way for an order to be made in the Consistory. If this be true, it followes that he did consent and rest in that writing of the Ministers, seeing this order was made and confirmed in the Consistory. And therefore when as on the contrary he afterward would not rest in that writing and order together, both being made for his accommodation, this shewes that he changed and went back from his answer rightly apprehended by me.



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4. When he yet addes touching this order, and the way made unto it by the writing and his consent in that manner, that *I shewed my self discontented thereat*, it is both untrue, and hath no colour of reason for it (if he meane that the order was made without my consent or against my will) seeing I had a principall hand in the making that order, not onely consenting, but also motioning and propounding it, as is noted in the act, and departing from mine owne right to make the same as is shewed before.

*Mr. Davenport* excepteth further touching that Elders speech, viz. *Mr. W. testimony of his consent, and sayth, That Elder denyeth that he sayd so, and knoweth that I sayd otherwise to him; that which he sayd (as I am informed) was onely to quiet Mr. Paget, &c.* I answer,

1. Upon the relation of *Mr. W.* to whom *Mr. Davenport* referd me for answer, it is recorded in the \* acts of our Consistory, that we \* *Januar. 22*  
found *Mr. Davenport* consenting unto that writing of the 5 Ministers, 1634.  
and to their counsaile and advise upon condition and promise that a \*  
former Act of the Consistory should be observed: which Act or order \* *Januar. 15*  
before mentioned, having bene propounded by me, and approved 1634.  
by the rest, was never reversed, but † confirmed and enlarged after-  
wards: And therefore that Act still remayning firme and inviolate, † *Februar. 1*  
his consent also was to be deemed firme in like manner. This record 1634.  
is an authentick witnes of his consent which we found testified  
unto us.

2. This consent of *Mr. Davenport* doth not onely remaine upon record with us; but *Mr. W.* himself being then scribe of the Consistory, did with his owne hand write downe this consent of *Mr. Davenport*: And therefore he cannot deny, that which thus passed among us, without double blame, for denying both the truth & his owne handwriting.

3. Whereas *Mr. Davenport* saith, that *he sayd otherwise unto him*, and that *he knoweth it*. This concerneth them two to looke unto, and to debate among themselves what the one hath sayd, and what the other knowes of it.

4. *Mr. W.* hath not onely in Consistory testified this consent of *Mr. Davenport*, but hath also sayd as much unto some of the Dutch Ministers, when they were intreated to further the calling of *Mr. Davenport* with the Magistrates. Then *Mr. W.* testified also, that though *Mr. Davenport* made some difficulty at the first, yet in

the end he had consented unto their writing. Should *Mr. W.* deny what he hath sayd, as *Mr. Davenport* would have it, from thence also might he be convicted. By this it may appeare, how untrue the report of *Mr. Davenport* is, who sayth afterwards againe, *It hath bene oft cleared, that he mis-understood that Elder, if so he understood him.* For it was never once cleared: but the contrary is cleare and evident by plaine testimony, both in and out of the Consistory.

5. If that which this Elder *Mr. W.* did say, was onely to quiet *Mr. Paget*, as *Mr. Davenport* sayth he is informed, then is this Elder guilty of great dissimulation. For if *Mr. Davenport* did not consent, would he to quiet me, and onely to quiet me, abuse the Eldership with a false testimony, and make it a ground of their proceedings? for as is expressed in our Act afore sayd, upon the signification of *Mr. Davenport* his consent, it was thereupon agreed by generall consent, that *Mr. Davenport* should be chosen for Minister unto this Congregation, and that parties deputed should goe unto the Magistrates to seeke their approbation and consent for his calling. What had this bene els but to have layd a false ground for his calling? And hereupon occasion of controversy might have risen hereafter, and the lawfulness of his calling might have come into question as being procured by deceit and false information. Would *Mr. W.* onely to quiet me, abuse both Magistrates and Classis also, who likewise upon opinion of his accord with us, did give their consent for this calling of *Mr. Davenport*? When *Mr. W.* signified unto *D. Laurentius*, that *Mr. Davenport* consented unto their writing, was that also onely to quiet me? Who sees not what an unsufferable abuse this should have bene, for an Elder of the Church to have dallyed with so many persons, and to have deluded them in so weighty a cause?

6. That which *Mr. Davenport* addes, that this Elder told me, that some part of that writing, with an order to be made in the Consistory, being joyned together, would settle things, &c. this had bene as vayne as the rest. But neither was I, nor the other Ministers so simple to be deluded with such talke of a piece, or part of the writing, whereunto consent was required: And besides his consent mentioned in the Act of the Consistory, and written by *Mr. W.* himself, is not to a part, but absolutely to the writing; and if after such absolute mention of consent to the writing, he should goe about so to expound his meaning, that he had meant but a part of the writing; what had it bene els but plaine equivocation & legerdemaine? z. Where-

¶ Whereas Mr. Davenport relates how this Elders speech unto me, was of an order to be made in the Consistory, which being joyned together, would settle things, &c. herein it seemes they mis-tooke one another: The speech and testimony of the Elder, about the consent of Mr. Davenport, and the record of his consent written by Mr. W. hand, was not in respect of an order to be made, but of an order already made; not in respect of a future, but of a former Act; and upon the observation of that former Act is his consent expressly signified, and set downe in the booke of our Consistory. Whether this be the error of Mr. Davenport, or the error of Mr. W. let them determine among themselves.

*Of our going to the Magistrates to seek their allowance for the calling of Mr. DAVENPORT. SECT. XV.*

UPON the consent of Mr. Davenport to the writing of the 5 Ministers, considered with the order of the Consistory above mentioned, it was thereupon resolved that some should with the first goe unto the Burgemaisters, to seeke their approbation. Hereunto were deputed Mr. A. & Mr. W. together with my self: and though I at that time was very weake, and not fully recovered of my sicknes, yet above my strength I made divers journeys with our Elders, both unto the Stadthoufe and unto the private houses of divers Burgemaisters, to seek their consent for the allowance of Mr. Davenport, and to further his calling. And some of the Dutch Ministers also being informed by some of our Elders, that Mr. Davenport rested in their advise, did thereupon make intercession to the Magistrates for their admission of Mr. Davenport, which at length they granted with admonition that we should keep correspondence with the Dutch Churches.

Whereas I have often professed, that I would not have gone to the Magistrates to seek their consent, unlesse Mr. Davenport had consented to the writing of the Ministers and their advice, &c. Hereupon Mr. Davenport maketh this inference; *If he would not upon other termes have gone to the Magistrate, the whole Congregation and I am the lesse beholding unto him.* I answer,

*Book of complaints pag. 13.*

1. The Congregation is then beholding unto me, when I seek to avoyde dissention, which is then done, when I refuse to goe unto the Magistrates for their approbation of such Ministers as would nourish



dissention among us, by their different practises and discord from us and the Classis, unlesse by the word of God we were convicted of our sinfull courses, which Mr. *Davenport* hath not done.

2. Our whole Congregation (whereof he speakes) doth not desire that I should goe to the Magistrates in such case; many have witnessed the contrary unto me; and so far as I can discern, the greater part of our Congregation doe desire such Ministers and none but such, as doe accord with the discipline and order observed in these Reformed Churches, and therefore must accordingly account themselves beholden unto me for my labour therein, though Mr. *Davenport* doe not.

3. Observe how Mr. *Davenport* is a sower of discord among brethren, by seeking to implant evill surmises in the hearts of our people, by perswading the members of this Congregation, such as are committed to my charge, that *they are not beholden unto me*: and how great an injury is it thus to labour to alienate the affections of a Congregation from their Minister?

The great paines which I tooke in going often to the Magistrates in time of my great weaknes, this also is ingratefully perverted by Mr. *Davenport* divers wayes. He sayth, *it is evident how little I spake to give satisfaction, and what I spake might rather serve to increase suspicion*. But this is neither evident nor true; and I appeale unto the testimony of the Magistrates themselves herein. I propounded the matter unto the Magistrates, both with speciall commendation of Mr. *Davenport*, and with declaration of the speciall necessity of our Church. I doe ordinarily use the fewer words before the Magistrates, speaking in the Dutch tongue, because I am not perfect therein. I spake the lesse also, because I would not willingly speake more then I conceived to be true. And our Elders that were with me, spake so much that I needed to speak the lesse.

He saith further, that *the Magistrate was satisfied by other meanes*: But he shews not what those other meanes were, as had bene requisite. And though other meanes did concur, that should not deface the fruit of my endeavour also.

He doth also ingratefully insinuate matter of evill surmise against one of the Dutch Ministers, that was entreated by some of our Elders, to make intercession to the Magistrates for their consent. Mr. *Davenport* sayth, *It was so brought about by one of the Dutch Teachers*.

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*Preachers interposing, that the Magistrates gave but a conditionall consent unto his call, and made his conformity to this custome of promiscuous baptising, the condition thereof, so that now matters were in a worse state then before. As though the Magistrate could not have given a conditionall consent, but by the interposing of that one Preacher; or as though one might not both justly in regard of the matter, and yet with unfeigned affection to Mr. Davenports desire the consent of the Magistrate, upon condition of his agreement with their Church.*

He is injurious unto me againe, when he sayth, *It is apparent that if Mr. Pager was at that time content to have me joyne with him, it was but conditionally, that I would doe whatsoever he or the Classis would have.* For though it be reasonable that I should consent unto his call upon condition of his accord with me and the Classis, yet he overlasheth and loofeth the reynes unto his tongue, when he sayth, that he should doe *whatsoever I or the Classis would have*; as though his doing of our mere will and lust in all things whatsoever, must be the condition of his calling.

It is yet a further reproch when he sayth of me, *upon which termes he is content to have others, whom he hath no cause to desire for colleagues with him.* So his words are in the printed copy, *to desire for colleagues with him.* And if so they be read, there is a great untruth in them, which he cannot justify, by shewing that I desire such unworthy colleagues, whom I have no cause to desire. In the written copyes which I have seene, his words are, *to refuse for colleagues with him*; and if so they be read, they containe a reprochfull skorne worse then the other untruth, by carping at my desire, and contentednes to have others, and such colleagues and upon such termes. But this is unworthy of further answer, unlesse he had shewed more plainly what he hath to say of those others, whom I doe desire to have for colleagues with me.

*Of our going to the Classis to seek their consent for the calling of Mr. DAVENPORT. SECT. XVI.*

**A**fter consent of the Magistrates, so soone as it could be knowne, order was taken, that a Classis should be procured to meet extraordinarily, before the appointed time, it being then mid-winter; and this being obtayned, there were some deputed

Febr. 6.  
1634.

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from among us to goe with me unto the Classis, where I propounded the matter unto them, who understanding from us how he had declared his consent with them, did readily and willingly in like manner give their consent for his calling.

If it be true which Mr. *Davenport* writes, that upon the conditionall consent of the Magistrates, *matters were now in a worse state then before*; and if he were further from consenting with us, and resting in the advise of the Ministers, why then was the Classis called in vayne? why was I not advertised thereof, that so the labour and charge of assembling the Ministers, both of the City and out of the Country also, might have bene prevented? Had I knowne that he was unresolved to accord with us, and to goe on in the same practise with us, I would never have made such a proposition for his admission as I did in the Classis: And if any of our Elders that were deputed to goe with me, were acquainted with his irresolution or dissenting, why did not they acquaint the Classis therewith, when they heard me testify the consent which he had given?

Mr. DAVENPORTS *Withdrawing of his consent, first made knowne unto me.* SECT. XVII.

Febr. 8.  
1634.

THE consent of the Classis being obtayned, our Elderſhip at the next meeting agreed forthwith to draw a writing, wherein the calling of Mr. *Davenport* was conteyned, juſt in the ſame forme that had bene uſed in writing for Mr. *Balmford* before. And I my ſelfe with Mr. *Allen* one of our Elders, were ſent with this letter unto Mr. *Davenport*, and prayed him to accept the calling. Upon the receipt of this letter, Mr. *Davenport* gave us thanks for our good will; but contrary to expectation made ſome demurre upon the matter, deſiring time for deliberation, and after ſome few dayes ſignified unto us, that he could not promiſe to reſt in the adviſe of the 5 Miniſters, conteyned in their writing, and confirmed by the Magiſtrate, nor for the preſent to accept the calling upon ſuch condition.

Mr. *Davenport* in his third reaſon, to proove that I never deſired him, complayneth that I *delayed the calling of him ſo long, that the Elders began to be impatient, of my delayes, for what reaſons I beſt know.* Not onely I, but our Elders and Mr. *Davenport* know well enough the cauſe of my delay, which was to underſtand and finde  
firſt



first of all that he did accord with us. When his consent was once signified unto me, this story shewes how without all delay I proceeded with our Elders to hasten his calling. The very same houre that his consent was first made knowne unto me, the same houre we went into the Consistory, and resolved to elect him for Minister: The next time that the Magistrates sate, we went so seeke their consent: Then the Classis without delay was extraordinarily hastned: And then immediately at our next meeting in the Eldership, was the letter of his calling written, and forthwith sent unto him. So vaine is his complaint of delays.

*An other Act of Accommodation, for the satisfying of*

**MR. DAVENPORT. SECT. XVIII.**

**M**<sup>r.</sup> Davenport being thus gone back in withdrawing his consent, which before he had given, though it was a just cause of offence unto me and others; yet notwithstanding this I considered with my self what might further be done for his accommodation. And at the next meeting of our Eldership, I propounded some thing more then the Classis had counsailed or yeelded unto, namely that if any at unawares should bring into the Church to be baptised such infants, whose parents were no members of the Church, we should desire and counsaile them by the Coster (without absolute denyall) to defer the Baptisme of them for the present, and to bring their children the next following exercise, that in the meane time there might be conveniency of examination. This being done, and the former act confirmed againe, and I promising for my part to prevent all further occasions of offence so much as in me lay, and all the Elders and Deacons each severally and jointly promising the like so much as in them lay, hereupon withall was written downe in the same Act a testification of the Eldership, that this being done, we are perswaded no occasion will befall to work any scrupule unto Mr. Davenport in that which he feares. Now I confesse that herein I yeelded unto him more then was meet, and more then I meane to yeeld unto againe; for if infants brought into the Church for baptisme, had bene carryed away unbaptised, suppose it had bene done by our intreaty and perswasion onely, yet is it like that there would have bene much offence taken hereat, with discontentment and murmuring, both in parents and others, especially if such infants had dyed before

Febr. 11.  
1634

before the next meeting in the Church. Howbeit this also would not content *Mr. Davenport*, unless there might have bene an absolute denyall of baptisme, in such case, if entreaty would not serve. And hence it may appeare how unjustly *Mr. Davenport* complaines of me, for the want of brotherly moderation, and for not hearkning to meanes of accommodation, which I had so carefully thought upon more then others, and more then I ought.

Whereas I have divers times affirmed and testified in these regards, that I had done so much in the busines for the furtherance of *Mr. Davenport* his calling, that I would not hereafter doe the like againe, he frames an objection, to shew that once I had desired to have him. Then he gives this answer and sayth, *If ever he did desire me, I gave him no cause to repent of it, but to desire it more, unless he takes offence at this, that I dare not venture upon doing that which I account unlawfull, or at this that I report the truth of things as they passed, when I am provoked thereunto.* But he ought to know, that though I take no offence at that which he mentioneth; yet in these things he hath given great offence, that he durst venture upon the doing of that which through his fault hath kindled so great a fire in our Church: that he in such a time of controversy among us, about *Mr. Hookers* opinions, durst venture to thrust in himself among us, before he was resolved to agree with us in the practise of these Reformed Churches; that he did not better informe himself touching things lawfull and unlawfull, before he came to condemne that by his practise as unlawfull, which is lawfull and necessary, and so to give sentence against us, to the hardning of many sorts of our adversaries; that he hath not spared to misreport matters, but spread abroad sundry untruthes, as I have partly shewed already, and am to doe it further. For these and such like reasons, I have lesse cause to desire his being among us, then I had before.

Februar. 15  
1634.

*Mr. Davenport* having refused the calling of a Pastour among us, yet a while after he made this offer unto us, that if the Consistory desired it, he would continue as an assistant unto me in preaching for a convenient time, that he might therein acquaint himselfe with the Dutch Ministers, the orders of the Classis and Synods, and state of this Congregation, &c. But though our Elders liked of this offer, and thought good to desire him to remaine with us as an assistant, as is before sayd; yet I thought it not safe without first taking advise of the

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the Classis. This refusall of his offer by me, is complayned of both by *Mr. Davenport* in his writings, and by these complaynants hereafter, where in answer unto them I shew the reasons why I liked not his offer.

*The Acts of the Classis after that the dissent of Mr. DAVENPORT and his refusall of the calling was knowne.* SECT. XIX.

WHEN the Classis understood that *Mr. Davenport* did withdraw his consent, and would not rest in the advise of the 5 Ministers, nor accept the calling offred unto him, according to their expectation; then was that writing of the 5 Ministers taken into consideration by all the Ministers of the Classis, and by them all with one consent approved and confirmed. And though the Classis did not like this change in *Mr. Davenport*, yet did they not suddainly break of with him, but deputed divers Ministers to goe unto him, and to perswade him to accept the calling we had given unto him, and to rest in the counsaile of the Ministers formerly given unto him. These deputies went unto him, and with earnest intreaties and persuations sought to induce him to accept of the calling. Februr. 27  
and 28.  
1634

At the \* next Classis, he sent a writing unto them, wherein he acknowledged divers reasons why he could not rest in the advise of the 5 Ministers, as appears in the printed copy thereof. And yet againe after that writing and his dissent specified therein, they did not yet cease to deale with him, but by an other deputation of Ministers sent againe unto him, to perswade him unto agreement with them, and to the acceptance of the calling, but could not prevayle with him. \* April 31

After this at the \* next monethly Classis, he sent unto them a further answer, delivered unto them in writing, wherein he signified that his minde was wholly turned away from accepting of our call, and that he did voluntarily desist: and withall he added divers unjust complaints against me, which are also published in the booke of complaints. Besides this the Elder *Mr. W.* that brought this writing unto them, did further signify from him, how he complayned that instead of arguments to perswade him, there was nothing but *quæso*, *quæso*, *bidden* and *smeecken*, that is to say, nothing but praying and beseeching. Hereupon the Classis having had so much patience, and \* May 21



used so much labour in vayne, did now at length take this his answer, & rested in his refusall of this calling. The Magistrats also sometime after this, sending for me with two other of our Elders, required that we should desist from seeking of *Mr. Davenport*, either for a Pastour or Assistant, and that we should proceede to the calling of another Minister.

The Classis also considering what *Mr. W.* had reported unto them from him, touching that *quæso, quæso*, (whether it was given him as a private instruction so to speake, I will not determine, because it is not specified in those publick instructions written by *Mr. Davenport*, and subscribed by him) they did thereupon depute some to make answer unto his writing and his reasons therein, which being done, they yet thought good to keep by them unlesse they found some new provocation.

*The preaching of Mr. DAVENPORT in a private house. SECT. XX.*

**W**Hen *Mr. Davenport* had in this manner left the calling that had bene offered unto him, and did now cease to preach in the Church, yet did he not cease to preach in a private house, where a great part of the Church with most of the Elders and some of the Deacons did meete together to heare him. Under the name of catechising he tooke a text of Scripture, and expounded the same unto them, and so in a private house kept a publick and solemne exercise in a large roome, furnished with benches and seates for commodity of hearers, so that by estimation and relation of some that were present, more then an 100 persons have bene there sometimes gathered together; an ordinary time being kept upon the Lords-day in the evening, when the sermon in our Church was ended. The same and noyse hereof being bruited through the city, and many wondring thereat, as if some new sect of the English had sprung up; and the report hereof comming also to the cares of the Classis, they deputed two Ministers to enquire the certainty hereof; and it being found that such an assembly was kept, the Classis appointed two Ministers to goe both unto *Mr. Davenport* and to *Mr. Wh.* in whose house they met; to admonish them of this their meeting, and to shew unto them in the name of the Classis, the inconveniency and the dangers of such assemblies, to the end that they might desist. And after this admonition it was left off.

*Some*

*Some of the members withdrawing themselves from the  
Lords Supper. SECT. XXI.*

**A**S one extremity sometimes followes an other: so was it with some of the complaynants. As they gathered themselves together disorderly in an Assembly, where they ought not; so they withdrew themselves disorderly from the assembly where they ought to have bene present. When the time of administering the Lords Supper among us drew neere, about two or three dayes before, *Mr. Davenport* takes a journey out of the city: some members of the Church (as I heard) did goe with him, and leave the communion: a company of the rest, of his speciall friends, withdraw themselves from the Lords table, and so gave great occasion of strife and other offence to the Church, by this their course tending to schisme. Among those that separated themselves at that time, the chiefe were those 9 first complaynants, that in the first ranke subscribed their names, as is above noted. Now howsoever *Mr. Davenport* (as I heare) doth dislike and speake against separation and schisme, and reprooves the same, which is no wonder it being so grosse and so generally condemned; yet can he not altogether cleare himself from being some occasion of division among us, while he mainteyneth such practises so different from us, and from these Reformed Churches, whereby our people are hardned to contention and opposition, &c.

*The injurious writing of Mr. DAVENPORT first spread  
abroad secretly & afterwards printed. SECT. XXII.*

**A**Fter the scandalous schisme, followed the slanderous writing of the complaynants against me: and after that comes foorth the injurious writings of *Mr. Davenport*, not onely against me, but against the Classis also.

The title of that writing is unjustly called a true report of passages. In his preamble he doth generally complaine of *misreports and injurious speeches*; but he shewes not particularly what they were, much lesse prooveth them to be such. If he intend those that are mentioned afterward pag. 12. they are already answered.

He bids us be assured that this English copy is a true translation out of the Latine. But this translation of his letter is not true in this,

that having twise used that odious phrase *pro imperio*, or *imperiously*; in the second place it is left out in his translation, both in this printed, and in so many other written copies as I have seene. This I note the rather, because the Classis in their answer shewing the injury of this his speech, doe complaine, that it is once and againe used by him; which answer of theirs, if it were compared with this faulty translation, could not be found to accord therewith in regard of this omission.

In his first writing, namely his letter to the Classis, what untruth there is in his misreporting of the private conference which he had with me, and other complaints, I have shewed before Section 11. and is further to be shewed hereafter.

In his second writing of instructions committed to some deputed Elders, if he meane any lawfully deputed by the Eldership, there is a foule untruth or falsification, both in the superscription and the subscription thereof, when he sayth of those instructions, that they were delivered by the *Elders of the English Church deputed, for M. W.* that brought them, was not deputed by the Eldership thereunto, neither was any such deputation made in our Consistory. And in the description of those instructions, what untruth there is in that unjust complaint for want of brotherly moderation, I have noted before Section 12.

In his third writing, after he had in his first complayned of me to the Classis, to make me odious to them; having in his second writing given instructions to some of our Elders, to teach them how to fill their mouthes with reproch of me, and how to accuse me, as well as to excuse him: he proceeds yet further, and in his third writing he most strangely accuseth me to the other members of our Church, by such an undermining course as is fit to stirre up and incense the Congregation against me, by affording unto them matter of complaint, and giving them opportunity to spread abroad, and disperse his defamatory writings in such manner as is done.

In this his third writing pag. 12. there is an unjust upbraidying of me for his assistance of me, with a vaine boasting of himselfe, answered Section 2. and Sect. 8. and 40.

He doth therein complaine of two speciall injuries done unto him by me, whereof the first complaint is answered Section 11. and the second Sect. 14.



He frameth 5 objections from report of my speeches, and then sets downe his answers thereunto, of which answers,

the first	} is refuted	Section 14.
the second		Sect. 15.
the third		Sect. 15.
the fourth		Sect. 10.
the fifth		Sect. 18.

Then he bringeth 6 reasons to prove that I never desired to have him, of which reasons the	first	} is answered	Section 9.
	second		Sect. 8.
	third		Sect. 17.
	fourth		Sect. 12.
	fifth		Sect. 28.
	sixth		Sect. 6.

But suppose I had not desired to have *Mr. Davenport*, and that I would in our election of a Minister, rather have preferred some other before him; must this needes be made a quarrell and a matter of contention? Is hee such a man of desire, that I might not withhold my desire from him in the act of election, and use my liberty in giving my voyce unto another, whom I might judge to be more lowly, more loving, more faithfull & upright, and many wayes a more fit fellow-labourer for me? It is certainly a want of modesty and prudence in him to make such disputes about his owne desireableness; and litle care had he. of the edification of our Church, to furnish them with such reasons written downe by him, to prove that I desired him not. Would I follow his example, I might set downe 6 new reasons on the other side, to shew that I was not bound to restraine my desire to him, but might rather have desired some others. But it becommeth not the servants of Christ to enter willingly into such disputes; and I wish I had not bene compelled by his importunity to answer these his complaining reasons given out against me.

To returne then unto these complaynants, where I left them for a time, having answered their first, let us now proceed to their second maine prooffe, whereby they would manifest that I doe not behave my self as a Pastour in the government of the Church.

## COMPLAINANTS. SECT. XXIII.

**S** Econdly *M<sup>r</sup>. Paget* depriveth the Elders of their power in government, for the good of the Church, which will thus appeare.

*First*, when matters have bene referred to the Elders to determine, he hath rejected their counsaile and opinions, sometimes accusing them of partiality, sometimes of insufficiency to judge, when he thought they would conclude against his purpose.

## A N S W E R.

**F** Irst of all, the decision and determination of matters in our Eldership, hath alwayes bene by most voyces: If three Elders judged one way, though both the Ministers were contrary minded, yet plurality of voyces did still prevaile. I never claymed or usurped such power to give sentence of any controversy by any sole authority of mine; neither doe I ever remember any one resolution concluded without consent of most. And therefore this complaint is a very unjust slander.

2. Though I have often and upon occasion still doe oppose the counsaile and opinions of some Elders, sometimes more, and sometimes lesse, it followes not that I therefore deprive them of their power in government. I should be a base man-pleaser, and no faithfull servant of Christ, if I should not oppose, contradict and reject that which I conceive to be against right and truth, hurtfull to the Church or to any member thereof.

3. The Elders themselves in those matters that are brought before us, doe in like manner as they judge best, refuse and oppose the counsaile and opinions, both of me and of one an another: *Will. B.* formerly and *La. Co.* presently a Deacon, sometimes upon speciall occasion sitting with us, and ordinarily in their owne session about the affaires of the poore, have given contradictory voyces, and sometimes reject the counsaile and opinions of one another. What is it then that blindes the eyes of these two complaynants in speciall that from the observation of their owne practise, they cannot see this, that the rejecting of other mens opinions doth not proove a deprivation of power in such? Yea is their any Senate either civill or ecclesiasticall, wherein this refusall and rejecting of opinions doth not fall out? And therefore most unreasonable are these complaints that argue & inferre a deprivation of power thereby.

4. For

4. For my accusing them sometimes of partiality and insufficiency to judge, had these complainants noted the particular instances, wherein I so accused them, I should then have given further answer. I doe remember that during the controversy about *Mr. Hooker* some such things have bene spoken. What I then spake with my reasons thereof, which I then alledged, I conceive to be just, but will not now enter into the large narration thereof, upon such a generall provocation as this is. *He that rehearseth a matter, seeketh strife*, as doe these complainants, and especially *Will. B.* that doth hereby violate the agreement made before the deputies of the Synod and Classis, and consented unto by himself that was present, by accusing me of such things as were then ended.

5. As for our Elders being parties, (not to speake of any other things, then of such as these complaynants doe accuse me of in this their present writing) I have just cause to except against them in this controversy about *Mr. Davenport*, and therefore not to allow them for judges, they being parties, namely these three, *Mr. Wa.* *Mr. Wh.* and *Mr. Bea.* as appeareth divers wayes,

First, these three have divers times professed themselves to be of the same opinion with *Mr. Davenport*, touching the Baptisme of infants, contrary to the received order of our owne and the Dutch Church; and therefore are fitter themselves to be judged as parties, then to be allowed for judges of such an accusation, as these complainants doe make against me in this writing, for calling *Mr. Davenport* his opinion an error.

Again, these three have by their example allowed and countenanced that unwarrantable assembly of so great a multitude meeting in *Mr. Wh.* his house, without just allowance, and therefore more fit to be judged of the offence that they have given to many thereby, then being parties to be admitted for judges in this controversy, wherein these accusers complaine of me, for depriving them of their benefit obtained by such an assembly.

Again, these Elders having made an Act for *Mr. Davenport* his preaching among us, as an Assistant for a certaine time, not assented unto by me, nor after allowed by the Classis, though these complaynants come againe, and bring this as an accusation of me, yet are not the Elders, who are now parties, to be allowed for judges to give sentence, whether themselves have done well in making this Act,



Act, or whether I did well in not consenting unto them.

Moreover these complaynants doe here accuse me, for bringing matters to the Classis by violence, without consent of the Eldership: the Elders themselves have made like complaint heretofore: The Classis hath judged hereof; the Elders have appeared to be parties; how can they then judge of these thinges, without presuming to be judges in their owne cause that is judged already?

Ob. 19.  
1631.

Even the Elders themselves have sometimes acknowledged, that when such complaints as these have bene brought unto them, they had no power to judge thereof: When after the refusall of *Mr. Hooker* by the Classis, divers complaynants came unto the Consistory, and complayned of me about the cariage of the busines, it was answered them by the Eldership, that *the judgement of the matter was out of their hands and in the Classis*: How much more ought it now to be so answered unto them, when after so long a time, they come againe and complaine not onely about *Mr. Davenport*, but about *Mr. Hooker* also? It must needs be manifest partiality, and our Elders were justly to be excepted against as parties, if they should resume the same busines, and presume to give a new judgment thereof.

2. Cor. 2. 16

6. As for the insufficiency of our Elders, not to speake of that common insufficiency that is in all men, in regard of spirituall and holy administrations and services, of which the Apostle sayth, *Who is sufficient for these things?* I have just cause to except against their insufficiency in some speciall cases, and namely in such particulars whatsoever have bene already judged and determined in the Classis, but principally in such a weighty and important busines as is this present controversy of these complaynants, which concernes the innovation and alteration of the discipline and government, so long practised in these Reformed Churches. For not the Classis it selfe, nor yet a Provinciall Synod, hath power to determine and appoint such a state and forme of government, as this writing of my accusers pleads for: seeing no inferior judicatory can reverse that which is judged and decreed by a superiour; and therefore can no Classis or Provinciall Synod, abrogate and disannull that which is concluded by a Nationall Synod: Much lesse then is the Consistory of one particular Church sufficient to doe it; least of all may a piece of the Consistory doe it; and such a piece as consists onely of some Elders

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ders disjoyned from their Ministers, one or more, and wanting their assistance therein; especially when the same Elders are knowne to be parties, and justly complained of therein. Thus is their first reason answered; what is their second argument to proove the Elders deprived of their power in government?

## COMPLAINANTS. SECT. XXIV.

**S**econdly, when the Elders have declared their judgment with one consent, he hath protested against it, and carryed it to the Classis, though the matter hath bene such, as seeing it might have bene ended in the Consistory, ought not to have bene brought thither, as,

### A N S W E R.

1. **W**hat if I protest against the unanimous consent and judgment of the Elders in some speciall case, wherein I thinke they erre? doe I therefore deprive them of their power in government? How can they ever proove this consequence? This imagined consequence is the string that they are still harping upon, but it still jarreth and erreth; they can never bring it into tune, nor ever confirme it with any good reason. They have made themselves opponents and accusers, and it lyes upon them to bring proofes, but they bring none, neither from Scripture, nor from any good reason. With what face or conscience can these men accuse me, not onely of sin, but of obstinacy in sin, and yet bring such weake and lame reasons, without any vertue or power to convince?

2. If I should not protest against the concordant judgment of Elders, and bring the matter to further tryall, when I conceive their resolutions to be unlawfull & hurtfull to the Church, I should sinne against God and mine owne conscience, in following a multitude to *Exod. 23. 2.* doe evill, and in partaking with the unprofitable works of error *Eph. 5. 11.* and darknes.

3. Seeing we maintaine against the Romish Church, that Synods and Councells are subject unto error sometimes, and for proove thereof \* many evidences are shewed from the Scriptures; seeing in \* *Ezek. 7.* such cases there is liberty for the servants of Christ, to protest against *26.* those resolutions and decrees, which they are in conscience perswaded to be erroneous: how much more may we thinke that a Consistory, where 3 or 4 Elders make an agreement and decree, without *Ier. 4. 9.* consent of their Minister, are subject to error, and therefore in such *1. Cor. 13. 9.* *Rom. 3. 4.* *Heb. 5. 2.*

case may lawfully be protested against by the same Ministers. If neither Classis nor Synods be exempted from protesting against, what reason is there that I should be blamed for protesting against the least kinde of Eldership, as though they were quite overthrowne thereby? Who knowes not that a child, a servant or subject may sometimes lawfully protest against the commandements of their father, master, or governour, and refuse to obey them, and yet not deprive them of their power in government, though in that particular act, which they conceive to be unlawfull and dangerous, they refuse to hearken unto them? Now as obedience to superiours ought to be in the Lord; so all agreement and consent to Elders ought to be in the Lord, and no further.

Eph. 6. 1.  
Ab. 4. 19.

4. Whereas they say further that I carry the matter to the Classis, when it was such as might have bene ended in the Consistory, &c. that I deny, and they cannot proove their assertion. And when is the time, that matters cannot be ended in the Consistory, but then especially, when neither part can satisfy an other touching their differences? When neither Elders can satisfy me, nor I perswade them in that which I beleve to be just and necessary, then in such case the judgement of others is needfull for determination of the question. And therefore in these cases ordinarily matters are brought unto the Classis: When either there is a common busines that concernes many Churches, and therefore requires the consent of all: or when the busines is so weighty, that by former generall consent of Churches testified by their deputies, meeting together in their Synods, it hath bene agreed, that the same shall not be proceeded in without advise of the Classis, such as is the election of Ministers, the excommunication of offenders and the like: or when in matters of lesse importance there is an opposition, strife and disagreement, some thinking wrong to be done to themselves or the Church, when others are opposite or contrary minded: or when there is but feare or danger of hurt imagined, to seeke counsell for preventing the same. The reason hereof is taken from the very foundation of government, and

Deut. 17. 8  
Mich. 1. 12.  
2 Chron. 19.  
3. 9, 10.

\* institution of divers judicatories, which was to take away disagreement, strife, controversies or different pleadings among men.

5. Suppose I had erred in bringing any matter unlawfully unto the Classis, yet had not the power of the Elders in government bene overthrowne thereby, but the blame would have come upon my self;



self; seeing the order and manner of the Classis is in such cases to remit the matter unto the Consistories againe, when it is not duely and lawfully brought unto them.

Come we now to the particular instances, whereby they exemplify their assertion.

## COMPLAINANTS. SECT. XXV.

**F**irst, when the Consistory agreed, that an order should be made, that all that were not members of this Church, should make themselves knowne unto Mr. Davenport, that he might be satisfied concerning them, before they should present their children to Baptisme in this Church, which order would have ended the difference between them, if it had taken place, but Mr. Paget protested against it.

### A N S W E R.

**I**T seemes these complainants have bene very careles of witnessing the truth, and speake they know not what. For as I have shewed before, there was an order made in the consistory for the accommodation of Mr. Davenport, by procuring so far as we could, that the parents, which were no members of the Church, should be sent unto Mr. Davenport, that he might be satisfied by the examination of them, before their children were baptised: And this order was so made, that the Eldership hath testified in the writing thereof, that they were perswaded, upon the observation thereof, no occasion would befall to worke any scruple to Mr. Davenport in that which he feared. And I was so far from protesting against it, that I was the first that propounded the same.

Section 13.

Janu. 15.

1634.

§ Sect. 18.

Febr. 11.

1634.

2. As for any other peremptory order to compell and binde the parents to come unto him, or els by an absolute denyall to repell their children from baptisme; I doe not remember that there was any such order agreed upon in the Consistory: neither is there any evidence in our Church-booke, that either our Elders had so agreed, or that I had protested therein against them.

3. If any such order had bene peremptorily resolved in the Consistory, there had bene just reason for me to have protested against it, seeing the Consistory neither hath power over those which are no members of the Church, to compell them to come unto the private examination of Mr. Davenport, nor yet sufficient cause to deprive their infants of Baptisme, so long as the same parents refuse not

to make publike profession of their faith before the whole Church, according to the forme observed in the administration of Baptisme. But as for intreaty and perswasion of them to come unto *Mr. Davenport* for private examination, I did even more then was meet, as is noted before.

4. If I had protested against such an order, yet had I not deprived the Elders of their power in government thereby. Such a protest might have served for a correction and direction to guide them to the right use of their power, but did not tend to the destruction thereof. These ill-advised complaynants doe make themselves guilty of false accusations, while they want prooffe to warrant their unjust inferences. But what other instances doe they bring?

### COMPLAINANTS. SECT. XXVI.

*1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*  
**S** Econdly, when the Elders agreed that *Mr. Davenport* should have a yeares time to goe on in assisting *Mr. Paget* in preaching, to see if in that time he could procure that this question might be laid downe, and might be fully informed of all the orders and customes of the Dutch Church, whereunto *Mr. Paget* would binde him to conforme, as a condition whereupon he was to be admitted to the Pastorall office in this Church, *Mr. Paget* opposed this as if the Consistory could not have power to doe so much without the Classis, and many the like things might be brought; as that he would not let *Mr. Weld* preach, whom he professed he had nothing against, without the leave of the Classis, &c.

### A N S W E R.

1. **I** T is untrue that the Elders agreed he should have a yeares time granted. They thought it not expedient to specify the definite time of a yeare; but without limitation they agreed he should have a convenient time. So is it testified in the records of this A&T.

2. It is here to be observed, how the affaires of the Eldership, which ought to have bene kept secret, are unlawfully divulged contrary to the lawes thereof; and that untruely also. So was it in the former instance about the order taken for examination of parents, both disorderly and falsely reported abroad, which reports these complaynants have unjustly received against me.

3. It is a partiall and odious relation of them, when they speake of my binding *Mr. Davenport* to the orders and customes of the Dutch; whereas he could not be bound thereunto by me; neither would

would I take upon my self to bind any man by my authority: He that is bound in such case, must be bound by the authority of a lawfull Ecclesiasticall assembly.

4. As for the Elders agreement of an uncertaine convenient time, which might have bene, I know not how long, I did not absolutely oppose it neither, as I might justly have done, but thought it not safe to consent unto it without advise of the Classis, and so is my speech recorded in the Act thereof. The reasons I had were divers, both in respect of my selfe and the Church. For

Hereby, the coard of contention should have bene drawne out, and lengthened among us, while matters were kept in suspense, and no conclusion of the busines.

Hereby, in the Consistory, where I had most trouble, I should have had least assistance: no help at all, where I most needed it, and the Church also: seeing he could not sit with us there, while he had no Pastorall charge, but must have bene a loose assistant.

Hereby in the administration of Baptisme, instead of an Assistant, I should have had a Resistant: his dayly example in refusing to baptise such as I should, serving to strengthen others in their opposition and contention against me.

Hereby should have bene hindred the calling of an other Minister, who agreeing with us, might be a true assistant unto me.

Hereby the Church should have wanted the comfort, which another Minister lawfully called by vertue of that bond, might have ministred unto them, in such visitations as *Mr. Davenport* uncalled should not have bene bound unto.

Hereby offence might have bene given unto the Classis, which had formerly disallowed such an agreement of the Elders about the entertaining of *Mr. Hooker*, as a lecturer or assistant, though not confirmed as a Pastour among us.

And in summe I esteemed this agreement as an act of intrusion for *Mr. Davenport*, that he having preached so long among us, might afterward not easily or not without difficulty be dismissed; whether he should then agree with us or not: and so had bene no end of dissention.

And though *Mr. Davenport* in his writing to the Classis doe also *Book of* complaine of me for this very thing, even as these complaynantes *complaines* doe, and doth twise largely repeat this agreement of the Elders, as a *pag. 1. 2.* *8.*



Pag. 9.

matter so worthy to be insisted upon, and professeth his hope that they would assent unto their agreement of the Elders, having bene his owne motion and offer, and as he sayth, so cheerefully embraced by the Elders; yet notwithstanding the Classis found no reason to satisfy his expectation therein. And for this cause as he had spoken of it in the beginning, and end of his first writing unto them, so he comes againe the third time in his late postscript, and complaines of the Classis, saying, *And who would not have thought that the Classis would have approved of the desire of the Consistory, that a yeares time should be granted me for the ends aforesayd? Yet on the contrary they seemed to be offended, threatening to complayne to the Magistrates, &c.*

It is here also to be observed, how *Mr. Davenport* goes before these complaynants, and by his example teacheth them to take up this complaint against me. They doe fill the viall of their indignation and contention, out of the cisterne or lake of his complaints. Hee having three severall times objected it, it is not strange that they should be inflamed, when he so often blowes the fire. But why doe they not rather complaine of the Classis as he began at last? And what reason have they to bring such complaints as this, which have bene determined in the Classis upon the complaint of *Mr. Davenport*?

A third instance which they alledge, is that I would not let *Mr. Weld* preach without leave of the Classis, though I professed I had nothing against him. Hereunto I answer,

1. Though there was no particular error which I imputed unto *Mr. Weld*, yet for his behaviour in generall, this was an offence and trouble unto me, and made me the more unwilling to have him preach, being a stranger, because he refused to declare himself, and to shew his opinion touching our present controversies: herein I thought he dealt not so plainly as he ought to have done for my satisfaction. And seeing him most familiar with those that were my chiefest opposites, I feared least he might doe as *Mr. Hooker* had done before, in strengthening and animating them against me, by preaching against that in the afternoone, which I had taught in the forenoone, viz. by his giving allowance unto private men to preach.

2. Even that which I did herein was not unadvised: for going unto the Dutch Consistory, which consists of many Ministers & many Elders, and desiring their counsell; they though they had no power to judge

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to judge and determine the matter by their sentence, being but a member of the Classis, as we also are, yet they refused not to give their counsaile unto me, which was that I should bring the matter to the Classis; which counsaile I also followed.

3. When upon further conference with *Mr. Weld*, I perceived in him a peaceable disposition, and conceived that he would not give offence by his preaching among us, I made the same knowne unto the Classis; whereupon he was admitted to preach, and my desire was that he might have done it longer.

Such are the instances whereby they would proove that I deprive the Elders of their power, and give too little unto them; let us now proceed unto their next maine complaint, that I give too much power unto the Classis; thereby to manifest that I doe not behaue my self as a Pastour in the government of this Church.

## COMPLAINANTS. SECT. XXVII.

**T** *Hirdly, he subjecteth this Church under an undue power of the Classis, which he bringeth it under merely for his owne ends, as we conceive, without any warrant from the Word of God, as thus appeareth,*

### A N S W E R.

**I** N this third complaint concerning government, observe these unconscionable slanders in the proposition thereof:

1. It is a slander of the Classis, when they charge it with an unlawfull or *undue power*, under which our Church is subjected. This slander is against the very state of government and forme of Discipline, observed and practised in these Reformed Churches. Our Church is no otherwise subject unto the Classis, then are all other Churches that stand in the same combination with us, for their mutuall help & benefit. Accusers are to bring prooffe: if these accusers can bring prooffe from the Word of God, then is it meet that the Classis and every member thereof should confesse their faults; their tyranny, usurpation, unlawfull dominion and undue power that hath bene exercised by them. Then is it meet that this present government should be dissolved, and a new order of discipline established, such an one as *Will. Best, Ia. Cr. Nic. Ia. Th. Fl. Aug. Hor. Ios. St.* and their companions can shew unto us out of the Word of God. But this is their double guiltines; they are too hasty and quick in accusing,

sing, and too slow in proving. They ought to have deferred their accusation, till they had brought their proofes from the Scripture with them.

2. It is another slander when they say, that *I have subjected* this Church under an undue power of the Classis; that *I have brought* it under &c. That power which the Classis exerciseth is ancient; the same power which they had long before I either knew them or they me; the same power which hath bene determined, limited & agreed upon in many nationall Synods of old. And as for me, if I had the will, yet have I no power to be the author of such an exployt as they doe here ascribe unto me.

3. It is a further slander and unjust surmise, when they say of me, that I have done this *merely for mine owne ends*. The purest and perfectest men on earth, have their mixtures of the flesh with the spirit, defiling their best works; but to say of this imagined enthrallment & subjection, that I have done it, and this onely or *merely for mine owne ends*, as if they were such perfect discerners of the thoughts & intents of the hart, this is a great arrogancy, and a setting of themselves in Gods stead, whose peculiar it is to searche, and to judge the hart and reynes.

4. If the power of the Classis be *an undue power*, as they say, then would I faine know of them, what that *due power* is, by which they would have the Church to be governed, unto which they would willingly be subjected. For my part I could never yet come to the knowledge thereof by any of them. Is it that power of popular government exercised among the Brownists, so as *Mr. Aynsworth* maintayned it? Or is it that power of an Eldership, which *Mr. Johnson* taught without any Classis? Or is it that kinde of single uncompounded policy, which *Mr. Jacob* required? Or is it any new unknowne forme of government, which they have found out? If they can shew us what it is, and agree of it among themselves, and shew further that it agrees with the Word of God, then as they desired their complaints against me might be registred, with place left for the names to be subscribed, that after times might know what evilles they had testified against: then I say, they may as well desire, that their exployt may be recorded, that their 20 names may be registred, that after times may know who the persons were, that above other learned men have found out where *the due power* of the Church is.

Let us



Let us heare their instances to declare how I subject this Church to the undue power of the Classis.

## COMPLAINANTS. SECT. XXVIII.

**F**irst he giveth them power to serve his ends, in keeping out any Minister, whom he would have kept out, for causes pretended by him (though he would have had other that to this day hold the same opinion) though such as he keepeth out be knowne to be most eminent, able and godly men, and such as abhorre all Heresy and Schisme, which he hath caused the Classis to execute upon Mr. Hooker, Mr. Davenport, &c. which we are confident they would not have done but by Mr. Pagets suggestions, to the great grieve and hurt of the members of this Church.

### A N S W E R.

**I**N this instance there be also sundry bold and rude slanders, 1. In saying, I give them power to serve my ends in keeping out any Minister, &c. The power which the Ministers of the Classis have, is not of my gift; they had that power which they exercise before I was. And if by giving of them power, they meane that I approve their power; yet that also is slanderous in making my approbation of them, to be an instance and evidence of my ill-governing the Church.

2. In this accusation they are notorious slanderers of the Classis, in making them no better then theeves, unlawfully receaving that power, which I unlawfully give unto them, as if they were my vassalles and bondslaves to serve my lusts. If it were true which these immodest accusers doe suggest in this writing, then where should men finde either more base flatterers on the one side, or more cruell tyrants and oppressours on the other side, then are the Ministers of this Classis, that like blinde unconscionable judges, for my pleasure, by my suggestions, for causes pretended by me, to serve my ends, should deale so unrighteously, with so eminent and godly men, by executing their undue power upon them? As Herod to kill one infant, spared not to kill a multitude of other infants: so these complainants that they may undermine me, and blow up me into the ayre, they care not, nor spare not with the gunpowder of their fiery contention and reproches, to blow up with me a multitude of learned and godly Ministers, being of the same judgment and practise.

K

3. Whereas

3. Whereas they say of *Mr. Hooker* and *Mr. Davenport*, that they were such as abhorre all schisme; it appears to the contrary, that they did not abhorre schisme as was meet. Not *Mr. Hooker*; whiles he maintayned that such of the Brownists, as persisted in their schisme or separation from the Church of England, might lawfully be receaved of us for members of our Church:

Whiles he would not disallow such of our Church, as went to heare the Brownists in their schismaticall assembly:

While he maintayned that private men might preach and expound the Scriptures at set times and places, where the members of sundry families met together, and this without allowance of the Church:

Whiles he maintayned that Churches combined together in the Classis, might choose a Minister, either without or against the consent of the Classis, under which they stood.

So to practise in these Reformed Churches, is no other then a plaine act of schisme, a tending from the Classis, and a breaking off from their communion in the government of the Church.

Not *Mr. Davenport*; whiles he gathered unto himself a great and solemn assembly apart, by preaching unto them at set times in a private house; without allowance of the Church:

Whiles he approoved the Act of our Elders, in admitting him to preach as an assistant, without the consent of the Classis, in such manner as is before noted.

While he maintayneth the power of every particular Church to be chief in its owne particular matters; and applyeth this to the admission of Ministers to preach as assistant, &c. though these Churches be united in Synod and Classis. In all these things they did not abhorre schisme as they ought to have done.

4. Whereas they speake so much of *eminent persons* refused; who knowes not what imminent danger ariseth by them, when even they sometimes are led aside by their owne spirits, and blinded with love of their owne private opinions? *Mr. Ainsworth*, *Mr. Johnson*, *Mr. Robinson*, were all eminent men, professing godlines, and for learning not inferiour to *Mr. Davenport*, and yet withall mainteyned such opinions and practises, some of them more and some lesse, as tended to the ruine & desolation of Churches, so that they could not safely have bene called to the ministry of the Gospel in any of these Reformed Churches.

5. It is here to be observed, how these complaynants as they goe along with their particular accusations of evill and tyrannicall government, still they make *Mr. Davenport* the burden of their song. They accuse me that I deprive the Church of that liberty and power that Christ hath given it in the free choyse of their Pastour; This they proove, because *Mr. Davenport* with others were rejected and opposed, &c. They accuse me of depriving the Elders of their power in government: This they would make to appeare by instances, that an order of the Elders for the satisfaction of *Mr. Davenport*, by examination of parents was opposed and protested against by me; and because I consented not *Mr. Davenport* might have a yeares time to goe on in assisting me to preach, &c. They accuse me of subjecting the Church to the Classis, by giving them power to keepe out any Ministers, and they proove it by the instances of *Mr. Davenport*, &c. And so in other points afterward. They accuse me of bitterness in doctrine, and they would proove it by instances of provoking *Mr. Davenport* thereby. In the maine circle and circumference of their disputation, *Mr. Davenport* is the center, and all the chiefe lines of their complaint are drawne from this center. The inordinate desire of *Mr. Davenport* hath made this trouble to the Church.

6. As for that their parenthesis, wherein they note that *I would have had other that to this day hold the same opinion*: This *Mr. Davenport* himself alledgeth more plainly and expressely, as his first reason, to proove that I never desired to have him. The first instance he bringeth against me, is this; *He pressed earnestly to have Mr. Balmford of the Haghe, though he gave him the same answer unto the question which I have done, before I came into these parts.* Hereunto I *Book of complaints* pag. 15. answer,

First, it is untrue, and I doe utterly deny it, that *Mr. Balmford* gave me the same answer unto the question, which *Mr. Davenport* did: neither can *Mr. Davenport* ever proove this his assertion. If *Mr. Balmford* should affirme his answer to have bene the very same; yet ought not his affirmation to be taken against my denyall in such case as this. The reason is evident from the expresse ordinance of God, who hath appoynted, that for determining the truth in controversies, touching matter of fact, two witnesses at the least should be had. One witnesse shall not rise against a man for any

*Deu. 19. 15*  
*Mat. 18. 16*  
*Ioh. 8. 17.*



1. Tim. 5.  
19.

trespasse, or for any sin, or for any fault that he offendeth in, &c. In speciall against an Elder, no accusation is to be receaved under two or three witnesses. And therefore can no man with good conscience receive the single testimony of one person against me, as Mr. Davenport hath done.

Januar. 4.  
1635.  
n. stile.

Secondly, to take the answer of Mr. Balmford, even as he himself hath now of late set it downe, under his owne hand; yet can it not thence be justly concluded, that it was the same answer, which Mr. Davenport gave. Mr. Balmford sayth, that he being asked whether he would baptise those which were presented to Baptisme, though not children of any member of our Congregation, his answer was to this effect, viz. that *the case might be that I should, and the case might be that I should not*: And more then to this effect (he sayth) he answered not. Now this is not the same with Mr. Davenport his answer, and that in divers respects, which I could shew: but this may suffice for the present, that even in the writing of the 5 Ministers, confirmed by the Classis, and impugned by Mr. Davenport, there is a liberty reserved in some cases that may fall out, that the Minister doubting whether the infant presented ought to be baptised, may then first require the judgment of the whole Consistory, or if need be of the Classis, and so obtaine further resolution thereby. But this would not satisfy Mr. Davenport; which yet might have satisfied Mr. Balmford, notwithstanding any thing that appears in his answer to the contrary.

Thirdly, that Mr. Balmford was not of the same opinion with Mr. Davenport, and therefore could not give the same answer with him, may appeare by that forme of calling, which was sent in writing unto Mr. Balmford, when he was called unto this place. For being called to minister the word and the dependances thereof, according to the order of these Reformed Churches, and especially of these which are combined with the Classis of Amsterdam; and making no exception against this forme, but resting therein after that this question had bene propounded unto him, this is taken for an evidence that he was willing to observe their order in the administration of Baptisme to such as they use to doe, and so it was understood by the Classis. And had Mr. Davenport accepted this call, when it was in the same forme offered unto him, that would also have bene taken for a grant of his professed agreement with us, otherwise then we now finde.

Fourthly,

Fourthly, if it be demanded why I did not more particularly and strictly inquire into the opinion of *Mr. Balmford*, as well as of *Mr. Davenport*; my answer is, because I found not such ambiguity in the answer of *Mr. Balmford* unto the other questions, which I had propounded unto him, as I did in the answers of *Mr. Davenport*, especially concerning the authority of Synods and Classis, about which he made some difficulty, and was hardly drawne to consent: And though at length I conceived that he agreed with us, yet it seemes that he did in some manner hide his meaning, as appeareth by that which he hath writtē since unto the Classis, touching the power of particular Churches, as being chiefe in their owne particular matters.

Fifthly, considering the estate of that English Church, whereof *Mr. Balmford* is Minister, and what the practise thereof hath bene in the admission of members, and receaving them unto the Sacraments, as hath bene formerly signified unto me, I thought there was no reason for me, to be more earnest in enquiring of this matter, wherein I judged him not to use more strictnes then was observed by us.

The other instance to proove that I desired him not, *Mr. Davenport* sets downe in these words, *And since he hath nominated Mr. Roe of Flushing: though he in answer unto a letter, which Mr. Paget sent unto him concerning this matter, professed himselfe to be of my judgment.* Hereunto I answer,

1. If I had given my voyce for the calling of *Mr. Roe*, being of the same judgment with *Mr. Davenport*, yet would not this proove that for which *Mr. Davenport* alledgeth it, viz. that I never desired him. It might proove that I desired *Mr. Roe* more then him, and that I would have borne with the difference of *Mr. Roe* more then of him, &c. But this cannot proove that I did never desire him, or not at all desire him; seeing there are divers degrees of desire; and for the desire of some friends, a man can tolerate more, then for others whom he yet truely desireth and affecteth, though not in the same measure.

2. The truth is; that nomination which I made of *Mr. Roe*, was not a giving of my voyce for his calling, but onely a mentioning of his name among many other Ministers in these Countries, that were taken into consideration, and that to this end, that there might be

made a further enquiry touching their gifts, and touching their agreement with us, by sending for them, that we might hear them, and confer with them, as we have done with divers others, with whom yet we never proceeded so far as to come unto the election of them. This nomination of *Mr. Roe* was not such an act of election as when I gave my voyce and consent for the calling of *Mr. Davenport*. And therefore things are here notably mismatched together by *Mr. Davenport*, which might deceave an ignorant reader.

3. Whatsoever profession *Mr. Roe* did make of agreeing with the judgment of *Mr. Davenport*, yet was it not strange or unreasonable for me to hope, that upon conference with him, he might be brought to leave that his opinion. Why might I not mention his name to this end that he might be sent for, that so I might have had opportunity to see whether I could have satisfied his objections, and taken away his scruples? Seeing so great paines was taken with *Mr. Davenport* for his perswasion, not onely by such as were deputed of the Classis, but by sundry others upon occasion; why might not some part of the like love have bene shewed to *Mr. Roe* also? What an unworthy thing is it, that *Mr. Davenport* should make such a dispute about himself, touching my desire of him, and spread these complaints among our people in such an unwarrantable manner as he hath done?

## COMPLAINANTS. SECT. XXIX.

**S** Econdly he giveth them power to make lawes and orders, whereunto whosoever will be Minister of this Church, must submit, as to observe all the orders and customes of the Dutch Church, though some of them are such as the Ministers of the Dutch would cast off, if the vastnes of their Church (being but one in so great a city) did not force them thereunto; of which the promiscuous baptising of all that are brought, without difference or knowledge of them, is one; for which *Mr. Davenport* is kept out of this Church, though there is no need of tying the Minister of this Church to that custome, the Congregation being small; and who can thinke they would tie us so strictly to all their orders, when one of them sayd to *Mr. Paget* (on occasion of his complaint in the Classis of *Mr. Davenport*, not conforming to their orders) why? your selfe doe not conforme to all our orders; and certainly they would all have rejoiced, to have heard that all our differences had bene



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*bene ended amongst our selves; yea he hath of late (as we heare) required of the Elders to make an order in the Consistory, that whatsoever Minister shall hereafter be called to this Church, should conforme to a writing which he got 5 Ministers, to make in his owne house about that question, and sent it to Mr. Davenport, which we thinke no godly man will absolutely be bound unto.*

A N S W E R.

**T**Heir second instance to shew how I subject the Church unto the undue power of the Classis, is because I give them power to make lawes and orders, &c. I answer,

1. It is untrue that I give them this power.  
2. If I had first given them counsaile to use this power, how doe they proove that this power of making such orders is an undue power? or how can they proove their principall accusation from hence, that I doe not behave my selfe as a Pastour in the government of the Church?

3. These complaynants themselves doe allow the Consistory to make orders & lawes; they complaine of me, that I protested against making of an order for accommodation of Mr. *Davenport*, by sending the parents unto him, &c. Can this power of making lawes & orders be lawfull and due in a Consistory, and yet an undue power in the Classis? Are they not condemned of themselves?

4. When they say, *I give them power to make lawes*; they doe in some measure free me from usurpation, in that I doe not arrogate & take this power to my self, but give it unto others. Could they have sayd that I usurpe the power of making lawes, their accusation had bene heavier.

5. It is false, which they speake of submitting to observe all the orders and customes of the Dutch Church; for neither doe I give, neither doe they take or exercise such power, that whosoever will be Minister of this Church, must submit himselfe to all the orders and customes of the Dutch Church; some of them being of lesser importance, about thinges indifferent and such as might be omitted without offence, for which they would not exclude a Minister.

To that which they say of the Dutch Ministers, *willing to cast off some of their customes, if the vastnes of their Church (being but one in so great a City) did not force them therunto, &c.* I answer,

x. For thinges that are simply unlawfull, there is the same reason of

son of them in a great Church as in a small, and they are to be cast off as well in the one as in the other. To deny baptisme unto such infants as it belongs unto, is simply a sin: To determine that such or such infants are under the covenant, or not under the covenant, is a matter of great weight; and to give wrong sentence therein, either way must needs be a great sinne: neither have I heard of any one Minister among them all, that would deny Baptisme on such a ground as Mr. *Davenport* doth.

2. Though the Dutch Church in this City be great, yet the Dutch Churches that are in the villages round about, being members of the same Classis with us, are generally or for the most part far lesse then this of ours; and yet even there also in those smaller Congregations the same order is observed for baptising of those infants, whose parents are no members of the Church. And therefore their exception in this regard is vayne.

Whereas they tell of one Minister that should speake of my not conforming to all their orders, and collect thence that they are not willing to tye us so strictly to all their orders &c. I answer,

1. It is needfull to be knowne who hath acquainted these complainants with the speeches and voyces of particular men, contrary to the lawes of the Classis. If I should in like disordred manner relate, and make knowne the particular speeches of severall men, against the opinion of Mr. *Davenport*, what contention and trouble might arise thereupon?

2. The minde of the Classis and their willingnes to tye us unto their order, is not to be collected by the speech of one, but by the generall sentence and conclusion of the Classis. Any wise man may see what wrong collections these men doe make.

3. The speech of this Minister is not in right manner repeated by them: for neither were his words directed unto me in the second person, neither were they uttered with such an interrogative *why*, by way of expostulation, to urge me to answer him.

4. This one Minister, even he yea more then many other, hath declared himselfe to be far from Mr. *Davenport* his judgement and practise; by his undertaking in writing to satisfy Mr. *Davenport* his objections, and scruples; who also after he had receyved an answer from Mr. *Davenport*, replied and wrote againe the second time, unto which writing he received no answer from Mr. *Davenport*.

5. For

5. For my not observing every severall custome of the Dutch Church, beside the speciall allowance of the Classis, which I have had in some of them, I may also alledge for my selfe the resolution of the Nationall Synod at Dort, which in things indifferent doth allow the Churches of other natiōs in these cōuntries to vary frō their customes. *Kerken-  
ordeninge |  
Art. 85.*

Furthermore whereas they tell againe of an order, which (as they heare) I required our Elders of late to make in the Consistory about conformity to a writing of 5 Ministers, &c. I answer,

1. It would here also be demanded of these complaynants, who hath bene the tale-bearer of whom they have heard such thinges out of the Consistory concerning me. For by this and sundry the like instances, it may appeare from whose suggestion and information this slanderous writing hath bene made.

2. I neither did, and what need had I to seeke the confirmation of that writing by a new order in our Consistory, which was already approoved and confirmed by the Classis? Upon occasion of another speech, I shewed it to be unreasonable, if the observation of that order, conteyned in that writing, should not be required of any other Minister, as well as of Mr. Davenport.

3. It is an odious and suspicious maner of relation, when they say, *I got the 5 Ministers to make that writing in mine owne house*; when as by the motion of a Dutch Minister, & a speciall friend of Mr. Davenport, that was the messenger, and by the request of some of our Elders, as hath bene shewed before, they came unto me, and with protestation of their desire to accommodate Mr. Davenport, and to further his calling, they made that writing, and therefore came unto my house, because being weake and sickly, I could not so well goe out of my house to meet them elsewhere.

4. Here also there is fit place to shew the untruth of that report, which Mr. Davenport in his \* writing to the Classis sets downe touching these 5 Ministers, viz. *that upon Mr. Pagers request alone they did in writing declare their private judgment, &c.* for being come unto me in such maner as is before noted, they resolved of that course of writing their advise, not upon my motion or request, but upon the motion of one of those Ministers, which was approoved by the rest. But if I had bene the onely seeker thereof, what cause is there for them that meane to deale vprightly to complaine of such a safe and lawfull course? *\* Pag. 4.*



5. It is also a rash and presumptuous judgment, when they say of that writing, they thinke that no godly man will be absolutely bound unto it, as though they had power to canonize saints & godly men, and to put out of that canon all these Ministers of the Classis that confirmed it, with all such as are not of Mr. Davenport his minde in refusing to be bound unto it. Suppose also there had bene error in it, yet they doe not all cease to be godly men that are guilty of entertayning some such errors, and suffering themselves to be bound thereunto.

### COMPLAINANTS. SECT. XXX.

**T**Hirdly, he violently without consent of any of the Consistory, bringeth matters thence to the Classis, when he cannot have his will unjustly satisfied; and so destroyes the power of the Church utterly, often affirming they can doe nothing in these cases without the Classis; of whom we reverently esteeme for counsell and advise in all difficult matters, that cannot be ended amongst our Consistory.

#### A N S W E R.

1. **I**T is no act of violence, as they call it, but a just defence and refuge against violence, to refer those thinges to the Classis, which men conceive to be unjustly done, or unjustly delayed in the Consistory: in such cases I have done and still purpose to bring matters unto the Classis. Whereas they say, that so I destroy the power of the Church utterly, this is utterly false and a notorious slander, proceeding either from grosse ignorance, or els from some worse root of bitterness, and they can never justify the same. They have made themselves plaintiffes and accusers, and from such is expected their prooffe, which the defendant is then to answer, when it once appeareth. Where is the warrant of *W. Best, N. Ia. Ia. Cr. Io. Pol.?* &c. where is the evidence of *Ios. St. La. Co. Aug. Hors. Tho. Fl.* or any of the rest? How proove they that I doe utterly destroy the power of the Church hereby, why are they not ashamed to bring their bare word?

2. Marke here the folly of these complainants; they pretend to stand for the liberty of the Church, and yet seeke to bring themselves into bondage. If men should stay from bringing their complaints unto the Classis, untill their opposites, whether Elders or any others did consent thereunto, what a miserable servitude would this be? In

be? In the title of their complaint, they call themselves the *burthened and oppressed members of the English Church*, but they might then indeed call themselves burthened and groane under their burthen, if the least member in the Church being unsatisfied in the Consistory, might not have liberty to bring their complaints to the Classis, to try where the wilfulness or the fault is. In the Brownist-call title of the printed booke, there is proclaymed *the miserable slavery and bondage of the English Church, by reason of the tyrannicall government and corrupt doctrine of Mr. Iohn Paget*, but if I should in doctrine oppugne, and in practise deny unto the members of this Church, this liberty of appeale unto the Classis, as they doe here condemne it in me, then might they justly complayne of tyrannicall government and corrupt doctrine, then had they cause to bewaile their slavery and bondage. So unwisely doe they goe about to pluck upon their heads that which they would seeme to put away.

3. They are here againe to be called upon to shew what their meaning is, and what they would have men to doe, when they thinke the Elders to be in error, and to judge unjustly in any matter. Shall men sit still and looke for no redresse? Or shall men bring the matter to the body of the Congregation to be debated and discussed openly before the whole multitude of the Church, according to the practise of the Brownists? Or what other course doe they require? let them deale plainly, and tell us what they would have.

4. The matter of this accusation about destroying the power of the Church, and taking away the liberty thereof, for bringing matters to the Classis without consent of the Elders, is very like and of the same nature with that act and law of the Elders, made heretofore upon occasion of the controversy about *Mr. Hooker*: Now seeing that act of the Elders is disannulled by the Classis, and made of no force; seeing the Classis together, with the Deputies of the Synod, have judged and decreed that this unlawfull Act should be rased out of the Church-booke; and seeing this sentence of the Classis hath bene made knowne unto divers of these complaynants, as *Th. Fa. Th. Fl. Tho. Ad.* and others, who came unto the Consistory, to inquire what the Classis had resolved, to whom it was signified, that some were deputed from the Classis to come unto the Consistory to disannull that act, and so see it cancelled, this might have bene a warning unto them, not to have set their hands againe unto a new

Novem. 1631.

writing) in opposition unto the Classis. For though they shewed themselves discontented at that time, and not willing to rest in the resolution of the Classis, yet time and better advice might have taught them more wisdom since, both for themselves and their fellowes, whom they ought to have dissuaded from such a contentious enterprize as is taken in hand by them.

5. Whereas they say they doe reverently esteeme of the Classis for counsell and advise in all difficult matters, &c. These words of complement may deceive a simple reader, and happily some of the subscribers themselves that doe not well understand one anothers tenet. For what is this their reverent esteeme? it is but a lame, halting, and half reverence, namely for their counsell and advise, but not for their authority to judge of controversies, and decide them; as they doe further manifest in their next instance. Yea had they but duely esteemed of the counsell of the Classis, though they would not have submitted unto it as a sentence, yet the reverence and respect of it as an wholesome advise, might have bene a meanes to restrayne them from the offensive courses that have bene taken by them. The truth is, that this pretended reverence is no more then that which Mr. Jacob & his company did give to Classes and Synods, for counsaile and advise. Yea the Brownists themselves doe seeme to give as much, when they confesse that *particular Churches are by all meanes convenient to have the help of one another in all needfull affaires of the Church, as members of one body in the common fayth, under Christ their onely head.*

Confess.  
Art. 38.

Book of  
complaints  
pag. 3. & 4.

Book of  
complaints  
pag. 15.

6. Whereas Mr. Davenport himself takes up a like complaint, that I would not hearken to *his advise for accommodation without consent of the Classis*; besides that which I have answered before, let wise men judge whether his advise was to be preferd, or was so safe for me to follow as the advise of so many godly and judicious men, consulting together in the Classis, having also a calling to judge of such matters. He sayth, that *he told me the bringing of it to the Classis would make matters worse*; but seeing such assemblies of Ministers are therefore called together to make matters better, and to reforme the worse, what reason hath he of such a speech, unlesse he knew of some, that meant to deale the worse, when good counsaile should be given unto them? Though he say further, that some of *the Dutch Ministers did approve of what he sayd unto me, and that matters would*



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*would be worse els :* I cannot beleieve that they did simply and absolutely speake as he writes, because I know some of them have sayd otherwise unto me, and had he named the Ministers, I should have knowne how to have given him further answer. It may be some have wished that the matter might have bene ended privately, or in the Consistory, viz. by his according and agreeing with us, and that otherwise it would be worse for him, and harder for them to allow of his calling. If it was (as he sayth) *unlikely that the Classis would make an order in favour of him, to condemne their owne customes;* then was it also unlikely that the Dutch Ministers, members of the Classis, would counsaile or allow any such order to be made by our Consistory for the condemning of them; then was it unlikely, unreasonable and not to have bene expected of Mr. Davenport, that to gratify him, and to gratify the Brownists also, we should have made a new order to strengthen them against us in error.

### COMPLAINANTS. SECT. XXXI.

**F**ourthly, under pretence of asking and taking advise of the Classis, he subiects the Church under their authority and power, as he calles it, though the Church never acknowledged any such power to be due, as the Scripture in any place giveth not to such a company of Ministers, nor as becommeth any, except the Apostles, that could not erre, to have.

### A N S W E R.

**F**irst, it is untrue which they doe here againe repeat, that I subiect the Church under the power of the Classis, especially speaking of an undue power as they doe.

2. This accusation (being the same in effect with some of the former, for whatsoever shew of method is made herein, yet are the parts of their divisions divers times confounded) is not so much or not more against me, then against all the Ministers of these Reformed Churches, and the discipline that is exercised by them. If the subjection of this Church unto the Classis, will proove that I doe not behave my self as becommeth a Pastour in the government of the Church, for which end it is alledged of these accusers; then may every one of these Ministers, in this regard, be in like manner accused of not behaving themselves as becommeth Pastours, seeing the Churches whereof they are Pastours, are as much subjected under

the power of the Classis, as is this of ours. And if this power of the Classis were taken away by them, then should a principall part of their Church-government be taken away, and their discipline overthrowne: And not onely here, but in the Churches of Scotland, France, Geneva, &c. where the like power and authority of Classicall Assemblies, as the speciall bond of union, and sinew of government hath bene established and practised.

3. It is another injury, when they say I subject the Church under the authority of the Classis, *under pretence of asking and taking advise of the Classis*: for that which men doe under a pretence, that they seeke to doe covertly, and not to be seene therein. Men use to hide themselves and their meanings under the vayle of pretences; but as for me, I have alwayes and doe still openly professe, the authority & power of Synods and Classis, to be lawfull and necessary, as well as their counsaile and advise: I doe in like manner pretend the one as well as the other, and not one under the other.

4. Whereas they speake of our subjection to this power of the Classis, that *the Church never acknowledged any such power to be due, &c.* this is a plaine falshood. The English that first made suite; the Dutch Ministers that furthered the suit; the Magistrates that granted the suit, did all agree in this, to have such an English Church as should accord with the Dutch, in the same order of discipline & government, and be as the Dutch.

Since my first comming, which was at the first erecting of this Church, I was admitted to be a member of their Classis, with ordinary subscription and promise of union with them. Both I and the Elders ever since as they were deputed thereunto by the Consistory, have from time to time, even unto this present, appeared in the Classis, in the same maner that others did, and both by submission unto their resolutions, and by actuall exercise of the same liberty and power, in giving our voyces equally with them, have so acknowledged the authority of Classicall assemblies to be lawfull and just.

Those that are receaved for members of this Congregation, and are newly added to the Church from one communion to another, doe not onely make profession of the same sayth with us, but doe also by solempne promise, covenant to submit unto the discipline of this Church, according to the rule of Christ. And being admitted, divers have upon occasion resorted unto the Classis, and have submitted unto

ted unto their authority, for the judgement of such causes and controversies, about which there hath bene question among us;

The many Brownists that have come unto us, leaving their separation, were never received nor admitted to come with any protest against this power of the Classis, and subjection thereunto. *Th. Fa.* of old, when he was received of the Dutch Church and since of us, and *Th. Ad.* with *St. Of.* *Ed. Pb.* and *Ed. Sc.* of later times, which now with other subscribers doe complaine of the undue power of the Classis, had as much reason to have protested against this power at their first admission to the Church. For howsoever the acts and sentences proceeding from this power, have bene multiplyed on sundry occasions; yet the power it selfe, and the authority of the Classis, was the same at first, and no other then it is now.

Among many other evidences, there is one pregnant testimony hereof, upon occasion of an English Synod, which *Mr. Forbes* in speciall laboured to have erected in these Countries: For when he urged us many wayes to have joyned with them, we for many weighty reasons being unwilling thereunto, did in the name of Ministers, Elders and Deacons, with the liking also of sundry of our people acquainted with this busines, declare and testify, both unto Magistrates and the Synod, that as we had no will, so we had no power to withdraw or disjoine our selves from the Classis, with which we were combined as members of the same, without their consent: and by this testification their power was then acknowledged of us.

To omit other thinges in so plaine a case, consider we but one testimony of one of these my accusers, who though (forgetting himselfe) he hath subscribed unto this protest against the power and authority of the Classis, yet hath he of late given great approbation thereof. *St. Ofw.* in his booke against the Brownists, having sayd that it is far from the true Church to admit of disorders, though that be not alwayes true, seeing many true Churches are oft defiled with much disorder, and may not therefore be accounted false Churches; yet that which followes is both true, and directly against this accusation, which himselfe & others have made. Speaking of an holy order observed at Geneva, and in particular how every Church is to use the censures appointed by Christ, he telles how they have their meetings of Ministers and Elders, some lesse and some greater, some monethly,

Heady &  
rash Censures p. 29.



monethly, some yeately, even just according to the order of Classi-  
call and Synodical meetings in these Countries; and this also as he  
sayth, for to give definitive sentence, and for deciding of matters. Now  
these thinges being actes of power and authority, and more then  
counsaile and advise, and they commended of him for it, who would  
thinke he should be so caryed away with the whirlewinde, as to  
subscribe to the contrary with these complaynants, and to reproch  
me for subjecting this Church to such a power, which had bene so  
lately commended of himself?

5. Their insolency in accusing is so much the greater, in that they  
doe still leave their proofes behinde them. They say touching the  
power of the Classicall assemblies, that it is *such as the Scriptures doe  
not in any place give to such a company of Ministers*: but they doe  
not alledge any one place of Scripture to condemne the same.  
Though I for my part have in my sermons divers times alledged sun-  
dry evidences and grounds of holy Scripture, for prooffe and mainte-  
nance of such authority as is exercised by Synods and Classis; yet  
now being so vehemently and hainously accused by these complay-  
nants, I waite for their arguments and proofes, which hitherto have  
not appeared. They are false accusers untill they have justified their  
charge. It is enough for the defendant or party accused, then to give  
answer when arguments are brought against him.

But these complaynants might yet have seene themselves contra-  
dicted by their forenamed fellow-complaynant *St. Ofw.* who brings  
a remarkable place of Scripture to warrant the exercise of that  
power, which here they deny. He alledgeth that *when a controversy  
arose at Antioch, they sent to Ierusalem for to bring the Church there  
unto unity and order, which the Apostles performed*; Then he addeth  
immediately, *and the like doe the Reformed Churches here and in  
France, and at Geneva.* Now if the Churches here doe practise and  
exercise a power, so as was done at Antioch and Ierusalem, and by  
Apostolicall direction, then is not their power an undue power, nor  
the Churches unjustly subjected thereunto. This one allegation is  
sufficient to evince the falshood of their assertion.

6. It is also false and absurd, which they say touching the authori-  
ty of the Classis, that it is *such as doth not become any, except the  
Apostles, that could not erre, to have*: But it is the lesse marvell  
that these men doe speak on this maner, when as they see *Mr. Da-  
venport*

AR. 15.

~~support~~ himselfe going before them, and using a much like speech in  
 his letter to the Classis, touching his consent required to the wri-  
 ting of the 5 Ministers, namely, that *such a subjection is greater then* Book of  
*may be yielded unto any Councell, whether of Classis or Synods, &c.* complaints  
*that thereby the writings and decrees of men are made infallible, and* pag. 5.  
*equall with the Word of God, which is intolerable.* But what wise man  
 is there that sees not the strange folly and vanity of such assertions  
 as these? Is no truth uttered or described by men in our times,  
 whereunto the consent of men may be required, because there be  
 now no Apostles? Doe not all Reformed Churches at this day re-  
 quire a subscription unto their confessions of fayth in the severall ar-  
 ticles thereof? Doe they hereby make their writings of equall autho-  
 rity with the Word of God, and themselves equall to the Apostles  
 that could not erre? It is far from them. Neither *Mr. Davenport*,  
 nor these complaynants, shall ever be able to justify these slanderous  
 complaints. Nay if this were true, how could *Mr. Davenport* sub-  
 scribe his name unto his owne writing sent unto the Classis, to shew  
 his consent unto it? Did he thereby make himself an Apostle or his  
 writing equall with the Word of God? Why may we not shew our  
 consent, and subscribe to other writings of men, upon perswasion  
 of the truth so appearing unto us, as well as he subscribed to his  
 owne?

They are so far from proving these assertions, that they offer  
 not to goe about it; we acknowledge there is no judicatory on  
 earth, either civill or Ecclesiasticall, either of Consistory, Classis, or  
 Synod, but they are subject to errour: when that errour is shewed  
 by the Word of God, it ought to be corrected. This also is their  
 practise, one Synod often reforming that which hath bene decreed  
 by another. Yet doth not this take away their authority for the  
 judgment and deciding of controversies. For by such reasoning they  
 might take away all government, and bring in confusion.

By these and such-like injurious speeches, they doe exceedingly  
 gratify many sorts of Libertines, Arrians, Socinians and other Here-  
 ricks, which doe therefore so much abhorre the subscriptions requi-  
 red in the Churches of God, because they serve for detection and  
 discovery of their errours. But as the preaching of the Word is not  
 therefore to be condemned, because some preach errour; so are not  
 subscriptions and that consent, which is required to many truths,

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therefore

therefore to be rejected, though some doe unjustly urge subscription unto errors.

7. Observe here also the inexcusable partiality of these complaynants, who accuse me for subjecting the Church under the authority of the Classis, and yet frame no such complaint against the Elders of this Church, which (whatsoever some of their opinions have bene or are) yet have they all of them by their practise acknowledged the authority and power of the Classis, where they have sit with others, and have exercised as much authority as any member of the Classis, by giving their voyces for deciding, judging and determining of any controversy, or cause that was brought unto them, as well as the rest. Hereby men may learne the better what to judge of this their writing.

Having heard their complaints in respect of the whole Churches power and liberty, the Elders power in government, and the authority of the Classis, let us now heare what their complaint is in respect of the particular members thereof.

## COMPLAINANTS. SECT. XXXII.

**F**Orwthy, he doth not the duty of a Pastour to the particular members of the Congregation, which we proove after this maner.

*First, when godly persons make their complaints of those that walke disorderly, and that the censures are not executed upon offenders, they that seeke the good of the Church, are checked and discouraged by him.*

### A N S W E R.

1. **T**His accusation is false and slanderous. My desire and endeavour from my first calling unto this place, hath bene and is, that the vigour of discipline may be mainteyned in our Church; and according to my power, I have laboured that the censures might be executed in due maner, for discouragement, not of the godly, but of the ungodly and offendours; and as well against the richer as the poorer sort, without acception of persons. When care and zeale is shewed in the administration of discipline, commonly the persons reprooved and censured are displeased and discontented: they and their friends doe oft murmur and complaine, and by themselves & by their instruments great troubles are rayed up in the Church. And it comes to passe sometimes that the Ministers of Christ are never  
more



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more reproached for unrighteous dealing, then when they have done most righteously and zealously in the censure of offendours.

2. This accusation is partiall. For seeing the rebukes and censures of offendours are not concluded nor executed, but by the most voyces and consent at least of the greatest part of the Eldership: if wrong and injustice have bene committed, then if not all, yet the greatest part must be guilty. And what partiality is this, to frame an accusation against me alone, and to complaine of me alone, and to require of me that I alone should answer for that, which others have done with me? This shewes with what conscience they have proceeded in this worke.

3. This accusation is contradictory to that testimony, which the chiefe of these complaynants themselves have given of me in their protestation unto the Classis, with so great commendation both of my *life and doctrine*, and in such a measure that they desired *no better Pastour*, and this in the name of Elders, Deacons, and other members of the Church, upon occasion of the controversy concerning *Mr. Hooker*. Hereby they make themselves guilty and trespassers against the truth. If then they spake *without flattery*, as they professed; how can they now speake without slander, touching my injustice in this kinde, without some new evidence thereof.

4. This accusation is most disordered, for if such evils have bene committed by me in the Eldership, why did not these accusers seeke redresse at the same time? Or if they could get no redresse in the Eldership, why did they not complaine to the Classis? Or if they would not subject the affaires of the Church unto the undue power of the Classis, as they call it, why did they not then bethinke themselves of some other forme of discipline, that might have afforded them more redresse of evils? Or if they had now just cause to abstaine from the communion, for *Mr. Davenport* his cause, untill they had testified against evill, why had they not as just reason then? What good can be expected to ensue upon such disordered and unconscionable courses?

5. This accusation can with lesse reason be made by these men, then by many others. For if there have bene a fayling in the Eldership, for not censuring of offendours (and what governours of the Church, even the godlyest, doe not sometimes faile?) then hath it bene in the not censuring of the offences of some of these complay-

nants. For example, *William Best*, the foreman of the subscribers, and the publisher of that scandalous pamphlet of complaints against me, hath given great offence, and is become an evill example unto many, by the open violation of the Sabbath in his owne house, and by his resorting unto the assembly of the Remonstrants. He hath bene admonished by me, and in the name of the Eldership, and hath justly deserved further censure. With what face can he complaine that *the censures are not executed upon offenders*? Why doth not this complaynant awaken his owne frozen and benumbed conscience, to consider better of his owne wayes, before he take up stones to cast at others?

*Tho. Flet.* another of these complaynants hath heretofore caused great disturbance in our Church, by the disordred and offensive courses taken by him. For (as hath bene noted before) when he sought to hinder the calling of *Mr. Balmford*, and to discourage him from comming unto us, he then went about from house to house, with a catalogue of names to get and gather the consent, not onely of men, but of women and maydes also, as if they had had power to give voyces in the election of Ministers, and being admonished of this scandall by the Eldership, he yet refused to acknowledge his fault therein. If we have sayled in censuring offenders, surely there is much cause to remember our remissenes towards him.

And not he onely, but other of these complaynants that were importunate in his behalf, have reason to consider their owne guiltines in that which they unjustly impute unto me. For notwithstanding this great disorder of *Tho. Fl.* which the Elders would have taken into further consideration, yet *A.H. H.D. Io. Pa. Ia. Cr. Io. St. D.B.* and others, comming to the Consistory the evening before the Lords Supper, were urgent to have a present end without further delay, though *Th. Fl.* would not acknowledge this his fault, signifying that otherwise they were not willing for this time to come to the communion. This was such an act of violent dealing, in hindring the just censure of offenders and disordred persons, as I doe not remember the like since the Church was first erected. They were so earnest in the busines by threatening a kinde of schisme, that it was thought good by the Eldership, together with the Deacons, to give place unto the importunity of these brethren, and for that time

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time to let passe that which was past; having first shewed what their duety was in such cases, and alwayes reserving our liberty to witnes the truth, and to deale against such errors and disorders hereafter, as occasion should be given.

Moreover, what is it that more hinders the due administration of discipline, causing that the censures are not executed upon such as walke disorderly, then when there is a conspiracy and combination of many persons together in some evill enterprise? It is commonly observed among men, that the multitude of offenders procures impunity of offences. If men that walke disorderly, would devise how to breake downe the wall of discipline, and free themselves from censure, what readier course could they take, then to band themselves in companies, and so to rush forward in their wayes, and to discourage and weaken the hands of such governours of the Church, as should correct their disorders? Now this is the very practise of these complaynants in this their present enterprise, in this their injurious writing: for here they joyne hand in hand, they set name by name, and who shall now stay them?

This confociation in evill makes them in a high degree guilty of that very thing they complaine of in this article. Hereby they strengthen and harden one another in sin. Hereby others are seduced and drawne away, to follow their course, as is noted in the end of the printed booke. And while they walke so disorderly, how can the censures without great difficulty be executed? Yet let these remember the word of the Lord, though hand joyne in hand, the offenders shall not be unpunished.

Prov. 16. 5.  
E 27. 17.

### COMPLAYNANTS. SECT. XXXIII.

**S** Econdly, when some have bene suspended from the Lords Table, they may live many yeares and dye in their sins, before he looks after them to reclaime them.

#### A N S W E R.

1. **T** He admonition of suspended persons is performed either in the Consistory, when they are sent for thither, or when some are deputed out of the Consistory to goe unto them; or when they are upon occasion spoken unto by one alone. And ech of these wayes have I many a time and oft admonished such persons, that they might be reclaimed, and neither live nor dye in their sins.

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2. Seeing



2. Seeing suspended persons are ordinarily often admonished before their suspension, the admonition which belongs unto them most properly, is in the Eldership, after that more private admonition hath bene despised of them. If this duety have bene neglected in the Eldership, what partiality is it in these accusers, to complaine of me alone, for that thing which concerns the rest of the Elders, when as they know not which of us be most faulty therein?

3. There is also a difference to be put betwixt suspended persons: some of them being more tractable and ready to heare; others more obstinate, and ready to rend those that admonish them with reproches and raylings. And the Scripture shewes that we are not so much bound to admonish the one sort as the other; least the name of God should be taken in vayne, and his holy things despised as well as we rent.

4. The order agreed upon in the Consistory, is this, that in cases of admonition those Elders or Ministers, in whose quarter the persons to be admonished doe dwell, are ordinarily to be employed therein before others. Neither doe I know that in my quarter any suspended persons have remayned without admonition by me. And it is unreasonable to blame me for that, which hath bene neglected in anothers quarter.

5. If any of these complaynants had at any time discerned, or thought that there was a defect or neglect of duety, in regard of any one suspended person, and that there was speciall need of admonishing such an one; had there bene a Christian consideration of their duety in such case, they might have bene led thereby, either to have advertised me thereof in private, or to have signified it unto the Eldership, and to have required their further care therein, at least before they had made such a scandalous protestation to the offence of many.

6. I have the lesse encouragement to the performance of this worke, through the fault of some of these my accusers, and to give instance hereof; A certaine person of our Church being suspended for profaning the Lords-day, and being admonished of this scandall, hath this answer in readines; why doe you not as well suspend such and such persons, and by name *Will. Best*, for his open Shop upon the Sabbath-day? Thus is this accusers evill example a stumbling block to many, and though the others fault is in a higher degree, and therefore

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therefore is suspended rather then he, yet even that which is done by him also is very offensive, both for strengthening of others in sinne, and for weakning of us, that should admonish the suspended person.

## COMPLAINANTS. SECT. XXXIV.

**T** Hirdly, the visiting of members at their houses is so far neglected, that not onely divers members were never once visited by him in divers yeares, but also the visitation of the members against the Sacrament is wholly left off.

### A N S W E R.

**I.** For visitation of the sick, it is a duety wherein by the blessing of God, I have had much comfort in ministring of comfort unto others; and therefore have bene carefull to performe the same, according to my power and above my power, both to rich & poore, to English and Dutch, to the members of the Church, and to them that are no members of the Church, to such as were diseased in body, and to such as have bene afflicted in minde. My labour & wearines in going from one side of the City to another upon this occasion, hath bene such, that thereupon I have evidently and sensibly fallen into great sicknes. And where more danger was, being called thereunto, I have not refused to visit many visited with the Pest, to comfort them in the time of their anguish: Yea in the most infectious places, as where in one poore family, the floore hath bene covered with death, some persons being already dead of the plague, and some ready to give up the ghost, lying so thicke on the ground, that I could scarcely set my foote beside them, being six of them in one small roome, 3 dead, and 3 dying upon their pallets; yet have I with cheerefulness and comfort gone among them, to exhort them, to pray with them, and to minister the consolations of Christ unto them as need required. And though in regard of weaknes, I am not able to doe so much as I have done; though my strength be lesse, yet I purpose and hope that my care shall be more; and when I cannot goe faster, yet to creepe forth for performance of this duety. Whereas by the favour of the Magistrates there are mainteyned in this City certaine *Siecken-troosters*, or *Comforters of the sick*, for assistance of the Dutch Ministers, to supply their place in visiting of the sick, especially when contagious and pestilentiall diseases doe abound,

Mat. 25. 36  
43. Ec.  
Iam. 1. 27.  
1. Thes. 5.  
24.

abound, and thereby the Ministers of the Dutch Church are excused and eased of a great part of their burden, labour and danger in visiting of the sick; yet have I not sought any such help for my excuse in this behalf, but have alone willingly undergone the burden hereof. Had these complaynants well considered of the matter, they would rather have themselves become *Siecken-troasters*, to supply what was wanting in me, then in so scandalous maner to have reproched and accused me; it being also the duty of every particular Christian, to be a visiter and comforter of the sick, and especially it might have bene expected of some of these complaynants, that have taken upon them so much, even more then they ought in preaching and expounding the Scriptures, when they were not lawfully called thereunto.

2. For visitation of members before the Lords Supper, though I have duely and ordinarily in former times observed it, yet upon the death of Mr. *Pot* my fellow-minister, and saythfull fellow-labourer in the Lord, the Elders of our Church tooke upon them to free me from that labour, by visiting the members at such time, untill another Minister might be provided, which was then hoped would be no long time. When I then intermitted that visitation, it was not that I might live in idlenes, for my labour was double to that it was before, by preaching as many sermons, as both he and I together did before; and withall visited sick persons upon occasion as I could. This being continued for 2 yeares after his death, at length through infirmity of body, rheumes, and hoarsenes of voyce, I was forced to leave some exercises, as that sermon on Wednesdayes, and that before the Lords Supper, preaching onely twise on the Lords-day. After this I had also long sicknesses with many troubles, so that my weakness is now very great, and will not permit to indure such travell in visiting as I have done. Common humanity might have taught my accusers to have considered these thinges, and so not to have bene so immodest and unreasonable in reproching of me.

3. As for this solemne visitation of members before the Lords-Supper, seeing it doth not appeare from the Scriptures, that it was any expresse or immediate ordinance of God, yea or that it could be well practised in the primitive Church, when as it seemes they did celebrate the Lords Supper so frequently, and even every Lords-day, they ought for this cause also to have bene more sparing in their accusation. Otherwise, where communions are not so frequent,

I acknow.



I acknowledge that there is profitable use thereof, and my purpose also is as the Lord shall enable me to observe the same.

4. For that they speake of *divers members never once visited by me in divers yeares*, that might also well be, and yet without any fault of mine. For seeing the City where we live, is large and great, and the members of our Church scattered here and there throughout the same in many streates, lanes and corners thereof, it was therefore by order and agreement among our selves devided into divers quarters, which were to be visited and attended upon, each knowing his owne quarter, that none might be left unvisited by one or other. And what wonder then, if those members of the Church, which dwelt in an other quarter, were never visited by me, that had my station and speciall watch-assigned unto me in an other place? And thus it is also with the Dutch Ministers in their visitations of their people, whose order we follow herein.

5. For visitation of the sick, seeing it is a duety which the Holy *Iam. 5. 14.* Ghost hath in speciall maner layd upon the Elders of the Church; seeing my care and diligence in performance of this duety, hath not bene inferiour unto the care of the Elders; seeing many members of the Church doe more complaine of the negligence of the Elders in this regard; this shewes how partially and unconscionably these complaynants have framed their accusation in blameing me alone, which yet have had as just excuse as our Elders, of whom they doe not here utter any one word of complaint at all.

6. It is also to be remembred touching the visitation of the sick, that the Apostle exhorts those that are sick to *call for the Elders of lam. 5. 14* the Church, that they may pray for them, &c. For being called for, they may with more comfort undertake the worke. And this direction of calling for them, ought at least to prevayle so far with men, as to stay them from contumelious reproach of the Ministers, untill they have called or sent for them. And had this bene thought of by these complaynants, it might have stayed them from accusing of me, who (if it were possible) never (to my knowledge) refused to visit any that called for me, whether in my quarter or of an other; whether members of the Church or not.

7. That which should encourage a Minister unto the visitation of the sick, is the peacable entertainment which he findeth when he comes unto them. There be houses that are houses of strife, and some

Prov. 29.  
17.

Luke 10, 6.

sick persons that are sick of strife, when their desire and will is not satisfied. The visitation of such doth sometimes exasperate the unreasonable passion of impatient strife, and therefore as the Lord warneth all men to withdraw their foot from their neighbours house, when there is feare and danger, that visitation may occasion hatred and indignation, even so Ministers also are directed of Christ, to have respect unto this rule of conversation, by observing where the children of peace doe dwell, and disposing their way accordingly. And in such cases a Minister ought to be excused, if he visit not so often as otherwise he would.

8. For the visitation of the members of the Church before the Lords Supper, I have not had so much encouragement thereunto of later time as formerly I have had. For seeing our maner and order is, that Ministers and Elders goe together about this worke, and seeing some of the Elders have declared, both by word and practise, that they are of *Mr. Davenport* his minde, touching some of these controversyes, that have bene so offensive among us; if any of these Elders going with me in this visitation, we should finde some members of the Church, which signify unto us that they are also of *Mr. Davenport* his judgement, and say that they are troubled in conscience about these thinges, and require resolution of their doubts; what is now to be done? I labour to shew him *Mr. Davenport* his error; The Elder with me (if he deale in conscience according to his profession) labours to maintayne *Mr. Davenport* his opinion, and to resist me in this visitation. If on the contrary we meet with such of our people, as dislike the judgment & practise of *Mr. Davenport*, and tell how they are offended with such as doe oppugne the discipline and order of these Reformed Churches, and require the Elder to shew warrant of his opinion, wherein he takes part with *Mr. Davenport*; If hereupon this Elder begin to plead for *Mr. Davenport*, what could I doe in conscience but plead against him, and witnesse the truth whereof I am perswaded, and so oppose the Elder going with me? And what trouble then was to be expected in this visitation?

Lastly, besides the former kindes of visitation in time of sickness, and before the Lords Supper, there is an other kinde of more ordinary visitation of members of the Church, when according to the bond of Christian communion and fellowship, those that are neighbours

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 hours and friends doe meet together, especially when the poorer families, the fatherlesse and the widowes are visited in their wants. It is not enough sometimes to visit the houses of the poore, unlesse the poore be allowed to visit us, unlesse by a loving and kinde invitation they be called unto us; if there be not, as the H. Ghost speaks, *a pouring out of the soule unto them* in familiar conference and conversation together. This duety I have endeavoured according to my power to performe, and that with cheerfulness & singleness of heart. This course of visitation hath bene duely and constantly observed by me, neither doe I know that ever any week hath passed for more then 20 yeares together, wherein some or other, more or lesse, have not bene thus visited by me, if not by my going to them or otherwise, yet at least by their comming unto my house, if sickness or a journey, or some other necessity did not hinder, and that to this end, that we might rejoyce together in the Lord, and that we might communicate together in the gifts of God, for our mutuall comfort, both theirs and mine. I should have abhorred to speak so much of my self, but that my importunate accusers have compelled me by these complaints: and in such case many men of God have not refused to doe the like.

Esa. 58. 19.

## COMPLAINANTS. SECT. XXXV.

**F**ourthly, whereas it was desired that the weekly sermons on Wednesdays, and those usuall before the Sacrament, should againe be begun, and assistance hath bene offered him therein without his charge at least; he neither would performe them himself, nor suffer any other we could get to doe it, though the Eldership agreed it should be so.

### A N S W E R.

**F**irst it is untrue which they say concerning the weekly sermons on Wednesdays, that the Eldership agreed, that upon my refusal any other they could get should doe it. It was agreed by the Eldership, that Mr. Davenport should be spoken unto for his assistance therein, but no agreement for any other. This is evident from their owne act thereof.

2. It is also untrue which they write of the Elderships agreement, that any other they could get should doe it. In one sentence they are guilty of double untruth, as before there was an untruth in regard of the persons to be got, so here another untruth in respect of the persons



sons *by whom* they should be got. For this had bene most unreasonable; that it should have bene referred unto these complaynants to get whom they could. This had bene many wayes against good order.

3. As for *M<sup>r</sup>. Davenport* his preaching in that maner, before we were assured of his accord with us, it had bene a meane to nourish & continue strife in the Congregation; a meanes to delay and hinder the calling of another Minister, as I shewed before in answer to their complaint, which is here idely repeated.

4. Although *M<sup>r</sup>. Davenport* had before offered his assistance in preaching, if the Eldership should desire it, and although the Elders did agree, and conclude for *M<sup>r</sup>. Davenport*, and thereupon deputed some to speake unto him about his assistance in preaching on the weeke dayes, and to intreat him to begin with the preparatory Sermon on Saturday next following, &c. yet even they themselves or *M<sup>r</sup>. Davenport*, or both, seeing the inconveniences and danger that might ensue thereupon, did not proceede to put their rash agreement in execution, but (as it seemeth) thought it best to surcease, at least untill a better occasion.

5. Whereas they speake of assistance offered unto me *without my charge at least*, this was but a vayne offer: for as on the other side I needed not to be at any charge for such assistance, so had it bene an unreasonable thing, if in regard of freedome from cost and charges, I should have consented to such a course of assistance, which I conceived to be against the peace of our Church.

6. Suppose their offred assistance had not bene the least charge unto me, yet might it have bene a very great charge unto the Church, if they had payed for it according to the proportion of that collect, that was made for *M<sup>r</sup>. Davenport*, and therefore worthy of consideration in that regard.

7. Whereas they say further of these weekly sermons, that I would *neither performe them my selfe, nor suffer, &c.* they know, or may know well enough, that I did performe those weekly Sermons my selfe alone, both divers yeares before the comming of *M<sup>r</sup>. Pot*, and after his death for two yeares together, whiles my health and strength permitted, and this without any charge at all unto the Church.

## COMPLAINANTS. SECT. XXXVI.

**F** Or his doctrine, we have much against it: but to let passe his sleight Sermons, which be many for a man of his Abilities.

## A N S W E R.

**H**AVING answered their manifold slanders, touching my behaviour in the government of the Church, let us now heare what they have to object against my doctrine. And here playing the Rhetoricians, they make a shew of passing by some fault, which they doe not reckon in the number of those particulars that follow. They seeme I say, by a minsing figure of extenuation, to let a fault passe, which yet they doe not. They are content to have somethings, which are no light matters, nor of small reproach, to be reckoned for small in comparison, and to let passe the prooffe of them; that so these things, which they professe to stand upon, may be imagined to be the greater and the more heynous. But here they doe not let passe this lighter fault, without a threefold reproach, 1. that my *Sermons be sleight*; 2. that these sleight Sermons be *many*. 3. They aggravate it, that this is done by *a man of my abilities*.

For the sleightnes of my Sermons, I answer,

1. This accusation is slanderous, they have not offered to proove it, neither can they doe it. Whatsoever my weaknes is, yet the doctrines, exhortations, consolations, delivered in my Sermons, being drawne by just consequence from the word of truth, conteyne in them the wisdom of God, and the power of God unto salvation, and therefore not to be sleighted. Whatsoever infirmities have appeared in my delivery of this word, they ought from thence to have taken occasion of glorifying God, who perfecteth his power in mans weaknes, and will therefore have the treasure of his Gospell to be caryed forth in earthen vessels, and the excellent pearle of the knowledge of Christ, to be kept in \* oyster shelles, or vessels made thereof, as the Greek words import, that the excellency of that power might be of God, and not of the Ministers. For as there is a huge difference of price betwixt the base oysters, and the costly pearles that are found therein; so the infinite price and vertue of the Euangelicall pearle is the more to be acknowledged, being found in the ministry of frayle humane shelles. 1. Cor. 9. 12.

2. No marvell that I should be sleighted of them, when the most

2. Cor. 10. 10. holy Apostles, when Paul himselfe was sleighted, as a man whose bodily presence was weake, and his speech contemptible, or of no value; Esa. 53. 3. they complayned of him for his sleight Sermons. Even Christ himselfe was sleighted and rejected of men, made as nothing, esteemed Luke 9. 22. as a mad man, and not to be heard. Iob. 10. 20.

3. It is the lesse marvell that I should be thus sleighted by some of these complaynants, that doe magnify themselves, and have set up themselves to be preachers in their ordinary meetings, where divers members of sundry families have met together to heare them, and this without allowance of the Church. It seemes the sermons of *Tho. Flet. Ia. Cr.* and others, have bene so excellent, that they themselves, and other of these complaynants, that have bene their hearers, doe so esteeme thereof, that my Sermons, in comparison of theirs, are but sleight Sermons. May I not say to these accusers, as the Apostle once to some among the Corinthians, *Now ye are full, now ye are rich, &c. we are fooles for Christs sake, but ye are wise in Christ, we are weake, yee are strong; yee are honourable, but we are despised. Ye are eminent men, and we are sleight teachers.*

1. Cor. 4. 8. 10.

For the number of my sleight Sermons, which they will have to be many: I leave it to the judgement of unpartiall hearers of me. And if need be, I am ready to submit the tryall of any of them to the judgement of the learned, having the notes of them all by me. Had these complayners given an instance but of any one Sermon, and shewed wherein the sleightnes thereof did consist, I might then have given a more full answer unto them.

For my Abilities, which they odioufly alledge, to aggravate my fault, as if through sloathfullnes and idlenes, I had done the worke of the Lord negligently; I answer, that Abilities are either of body or minde.

For my Ability of body, it is very small, and when I was in the strength of my age, I was but a weake man. But now through age and labour; and much sicknes, my strength is exceedingly decayed, and my weaknes augmented. Yet in this weaknes I have laboured above my ability and strength of body, both in study and in speaking with extension of voyce, so that I have thereupon fallen into further sicknes, and sensibly discerned an increase of my weaknes. And being much troubled with an infirmity of hoarsenes, the thinges that are spoken with a low, weake and hoarse voyce, seeme unto some to be weake



be weake and sleight, even to such as regard a sound of words, more then soundnes of matter.

And for Ability of minde, it depends in some part upon the Ability of body : for when the body is not so able to endure the labour *Ecc. 12.12* of study, of writing and reading, which are a wearines unto the flesh, then is the minde lesse furnished through want of study. Againe, heavines in the heart of man bringeth it downe; and so the minde is weakned. Now whether many of these complaynants have not sought so much as in them lyes, to make me dejected with heavines, let any judge that reads this their writing, and heares of their other behaviour sutable thereunto. And let themselves thinke whether they be not guilty of giving occasion, that I should make the sleigh-ter Sermons; considering what the Apostle testifyeth, that it is unprofitable for the people to make their Ministers sorowfull. As for *Heb. 13.17* me, my desire hath bene, and my resolution is, not to hide my Talent in a napkin, but through the grace of God (by which I am that I am) according to my ability, to imploy the same to the good of Gods Church, hoping at length with the faythfull servants to enter into my Maisters joy.

## COMPLAINANTS. SECT. XXXVII.

**F**irst his self-preaching and mis-applying of holy truthes, which hath bene done with such bitterness of late, that some of us are discouraged from hearing him, and all of us are sent home with sad hearts, when those of his side are made glad and insult; who pretend to cleave to Mr. Paget, out of their enmity against us, and those wayes of godlines, wherein we desire and indeavour to walke.

### A N S W E R.

**I**N this their first exception against my doctrine, behold an heape of slanders couched together.

First, they accuse me of selfpreaching; but they doe not tell wherein this self-preaching doth consist. Had they done it, they might have bene more fully refuted. Men preach themselves, when they doe unlawfully seeke their owne proffit, pleasure or preferment thereby. I have not in my doctrine used any coloured covetousnes to get gaine, or to extort any thing by contributions or collections from them. I have not sought theirs, but them. I have not prophesied of wine & strong-drinke, nor preached to this end that I might be entertayned with

with feasting and banquetting. I have not vaine-gloriously affected the prayse of humane eloquence and learning, by alledging the speeches & sentences of Poëts, Philosophers, or Fathers, nor Greeke and Latine language, to amaze the hearers by such vaine ostentation: Neither have I vented new conceits or opinions of mine owne, to please men, or to get honour to my self by such doctrines. Neither doe I know any other reasonable pretence for such a slander.

2. It is another slander, when they say, I *mis-apply holy truthes*. They say it, but they doe not name any one truth mis-applied by me; much lesse doe they proove it.

3. An other slander is, that I use such bitternes. And yet they alledge no one bitter speech or doctrine uttered by me. If it be enough to accuse, who shall be innocent?

4. That some of them should be discouraged from hearing me, and all of them sent home with sad hearts, it doth not appeare by the behaviour of divers of them. The tryall of their countenance testifieth against them; neither doe these complaynants give instance of any one speech of mine, whereby a godly heart might be either discouraged, or unjustly made sad in heart. And yet we know there is a godly sadnes of heart; and it is a blessed thing for the hearers of Gods Word, to be sent home sometimes with such sadnes of heart: such sorow is the seed of joy, and far better is such sadnes of heart, then that madnes of heart, whereby some spurning against the Word of God, doe breake out into contemptuous and scornfull gestures, laughing, giering, winking and nodding at others, and powre out reproches against their Ministers at home and abroad. If any be pricked in their consciences, I desire it may be a godly sorow, leading unto repentance, not to be repented of. I desire not that any

2. Cor. 7.9.  
10.

1. Kings 20  
43.

Ioh. 6.60.

61.67.

be sent home with such a sadnes and indignation of spirit, as was that of wicked Ahab, when upon the rebuke of the Prophet, he returned so heavily to his house. And for my comfort, I looke unto Iesus Christ, who was yet worse dealt withall, when not some but many even of his Disciples taking offence at his doctrine, as if no man could beare his hard sayings, and as if they had bene discouraged from hearing of him, went back and walked no more with him.

5. Whereas they speake of some persons, whom they call those of my side; thereby they give to understand the evill whereof they be authors, in making two sides or factions in the Church. Whereas  
formerly

formerly they all professed agreement with me, both in doctrine and discipline, and for ought I knew we were all one, both among our selves and with the Dutch Churches, it seemes that there is now (as if Christ were divided) a divisio in the Church: some of *Mr. Davenport* his side, as these complaynants shew themselves, and some other whom they call those of my side. For my part, I abhor this siding; I desire to walke in the old beaten path of that discipline and government, practised by these Reformed Churches, and established in their Classis and Synods. They that stand for innovation, and seeke to shake of the government by the Classis, and deny the authority thereof, are guilty of this offensive siding among us.

6. It is a further slander, when they accuse those that cleave unto me, for their enmity, not onely against them, but even *against the wayes of godlines, wherein they desire to walke*. This is a very haynous charge, which I know not how ever they can justify. And what and how many are those speciall wayes of godlines, wherein these complaynants endeavour to walke? Why did they not in particular rehearse them as plaine dealing required, that their meaning might be knowne?

7. How disordred a thing is it, to accuse divers of their brethren, members of the Church with them, and to blot the Church with this reproach, and neither to shew the persons that are to be admonished, nor yet the particular sins whereof they are to be admonished? Why might they not have complayned of them to the Elders, as well as to heape up so many complaints against me? But their partiality is evident on ech side. They complaine of me by name, and of these without name.

Lastly, if those wayes of godlines, wherein they desire and endeavour to walke, be those different practises, wherein some of them have walked, as namely sometimes to leave our exercises, and the worship of God with us, and to goe unto the exercise of the Brownists, and to heare them: and beside this to have a new exercise of prophesy among themselves in worse maner, then the Brownists themselves, who allow no such meetings of their people apart from the Church; if these or the like practises be those wayes of godlines, whereof they boast, then have they no just cause to complaine, though many of the Church doe oppose and dislike their course, that is unwarrantable. Yea it is much to be doubted, that these com-



playnants doe not agree among themselves, touching these practises; and therefore I would demand of some of them, as of *Will. Best, Law, Cou. Au. Hor. Jos. Ste. Tho. Fa. Hum. Den. N. Ia. Ge. Bo.* whether they doe unfeignedly desire, and endeavour to walke in these wayes of godlines, as sometimes to heare the sermons of the Brownists, sometimes to heare the sermons of *Tho. Flet. and Ia. Cr.* and to tread in the steps of *Tho. Ad. and Hen. Pull.* that have frequented these wayes; yea whether they account these wayes lawfull and warrantable.

## COMPLAINANTS. SECT. XXXVIII.

**S** Econdly, for his taking of text of purpose, fit to stir up contention, as of late that of the 5 of *Isaiah*, about the vineyard; upon which 5 first verses, he hath taught a great while, which with what bitterness he hath taught against the godly, many passages and members will witnesse, and insinuating things against us, which we never thought of, making us vile before the whole Congregation, and to be insulted over by unworthy termes from those of his side, to our great grieve and continuall vexation, and 10 dayes since, strayned the 5 verse, which telles what God will doe to his vineyard, and spake altogether of mens disorders in the Church, &c.

### A N S W E R.

**T** Heir second exception against my doctrine, is for taking a text fit to stir up contention, &c. Hereunto I answer,

**1.** There is no text of H. Scripture that is fit to stir up contention, seeing every word of God is pure and perfect, and hath in it selfe no fitnes at all to be applyed unto evill, but unto good onely. All applying of any text of Scripture unto contention and errour, is onely from the corruption of man, and deceitfullnes of Satan, in perverting the Scripture; and so there is no text of Scripture whatsoever, but it may be perverted and abused unto errour and contention, as well as this fifth of *Isaiah*. And therefore howsoever these complainants shall seeke to excuse their speech, yet can they not be without blame in such a broad and loose kinde of expression.

This accusation not onely of my doctrine, but of the very text it selfe for my sake, is not unlike to the accusation made against a certaine Minister in England, lately related unto me by a friend. This Minister was complained of in a Bishops court, concerning the doctrine

doctrine which he had preached, and to aggravate the complaint, it was said, *My Lord, the very text which he chose is Puritanicall.* But the Bishop reprooving the complaynant, wished him to abstaine from accusing the text it self: and this might serve for a just rebuke of these my accusers, that doe so over-reach in striking at me.

2. This text of Isaiah the fifth touching the vineyard, is so far from being fit to stirre up contention, that on the contrary it is very fit for the repressing of contention, and for the reproofe of contentious persons. This may be observed in speciall, both from the blessing of the vineyard, to have an hedge, *vers. 2.* and from the desolation of the vineyard, in taking away the wall and hedge thereof, *vers. 5.* which is done by contention, which violates the order of the Church, which is the wall thereof. Contention also may well be reckoned among the wilde grapes, which the Lord there complains of, it being comprehended under that oppression, clamor or crying, noted *vers. 7.*

3. It is speciall comfort unto me to remember, that even as our blessed Lord Iesus, for expounding this very text from Isaiah the fifth touching the parable of the vineyard, was persecuted by the Iewes, and then especially even at that houre they sought to lay hands upon him: Even so these my accusers, at the very same time of my expounding this parable, and for choosing this Text, have now here-upon done unto me this great wrong, by framing this accusatory writing against me, such as I never met withall before, nor ever (to my remembrance) heard of the like in my time by any that made profession of zeale in Religion.

Whereas they doe here againe renew their complaint, and in 3 articles together doe accuse me of bitterness in teaching against the godly, in the former, in this, and in the Section following, my answer is,

1. It is the will of God and his counsaile to doe speciall good unto men, even unto godly men, by thinges that are specially bitter: In the works of his providence, by sundry afflictions he giveth them much bitterness; in stead of peace they have bitter bitterness; he feedes them with wormwood, and giveth them waters of gall to drinke; he fills them with bitterness, and makes them drunken with wormwood. In his word also, and in all the threats of the Law, the bitterness of sin, and the bitterness of Gods wrath against sinners, is largely propounded unto

*Ruth 1. 20.*

*Esa. 38. 17.*

*Ier. 9. 15.*

*Lam. 3. 15.*

*Deut. 28.*

*Leu. 26.*

ded unto us : and how can that holy Law be preached for the humbling of sinners , except these bitter things be declared unto them? Who knowes not that the principall preservatives of bodily health are the bitterest receipts , and that in time of pestilence for avoyding of infection, men doe willingly use wormewood, and Rue, Angelica, and like bitter herbes and rootes? And if for health of body men refuse not bitter compositions , such as *Hiera picra* , or *Holy bitter* , how much more for the eternall salvation of the soule ought men to receive those rebukes, and reproofes of sin, which for the present are bitter to the flesh , but procure pleasures for evermore? The Lord telles us, the cause why men perish, is, because they will not endure reproofe. The reason why men contemne the Gospell , is because they have not learned to know and feele the bitternes of sin. As God ordained that the Paschall Lambe should be eaten with bitter hearbes; so to procure appetite & spirituall hunger after Christ, and his righteousness, and to enjoy the fruit both of the Law and Gospell, these reproofes of sin, esteemed so bitter, are yet most necessary.

Prov. 1.  
25-30.  
Eccl. 5. 12.  
Eccl. 12. 1.  
Eccl.

Exod. 12. 8  
Num. 9. 11

2. There is a great error in some to account that bitter , which others account sweet : for as unto a corrupt stomach, even the most wholesome and pleasant meates , are unflavoury and bitter ; even so unto some corrupt mindes , even the consolations of God seeme strange and unflavoury. Therefore ought every one to beware of error, and corrupt judgment in discerning of these thinges : for *we be unto them that put bitter for sweet , and sweet for bitter.*

Esa. 5. 20.

3. Of all other those in speciall are most guilty of this sinne, that are wise in their owne eyes , and thinke themselves full and rich in knowledge : for *he that is full despiseth an hony combe* , and feeles a bitternes and loathsomnes even in the sweetest thinges ; whereas on the contrary *unto the hungry soule every bitter thing is sweet.* Seeing diverse of these complaynants hold themselves so full, that they have set up themselves for Prophets and Preachers, without any due tryall or allowance of their gifts by the Church , what marvell if through this fullnes they count sweet and wholesome thinges to be sleight, unflavoury and bitter? Israel being full loathed Manna, though it was a sweet and pleasant food, of easy digestion , and the taste of it like unto the taste of wafers made with honey ; they complained that their soule was dryed away with that light meate; and they preferred the leekes, onyons & garlick of Egypt, before the wheat of heaven, before Angels food.

Numb. 11.  
5. 6. with  
Exod. 16.  
31. &  
Psal. 78.  
24. 25.

4. It is



4. It is to be observed, that though in sundry other articles of their complaint, they have alledged (though mis-alledged) particular instances: yet in this complaint of bitterness, they have not brought any particular instances: though they pretend there be many, yet have they not specified one passage, either in regard of matter, or harsh phrase to manifest the bitterness of my doctrine. Unto such generall complaints, I can give no other then generall answers.

5. Against this unjust complaint of theirs, I may justly oppose the testimony of a great number of our Congregation, who can and doe testify, that such bitterness hath not bene used by me in my doctrine, but that I have rather bene too remisse in reproofe of such great disorders as have of late crept in among us. It is observed according to the variety of gifts, that some Ministers doe exceede others in the sharp rebuke of sin, and some in the ministring of consolation: and I doe not know that I have bene reputed among the first sort. And for my self, I can with good conscience testify, that I am not privy to my self of wronging them with any bitter or hard speeches in any particular passages in my Sermons. Have I offended in any part of my ministry, I judge it to be in the too much lenity that hath bene used by me.

6. It least of all becommeth these men to complaine of bitterness, whiles they themselves are so notoriously guilty of bitter contention and strife. As David sayd once of his enemies, so may I of this their writing, they have bent it as their bow, and shoot out their arrowes even bitter words. This writing shewes a roote of bitterness in them, which hath sprung up and spread it selfe into so many articles of complaint and reproach, to the defiling of many: And though it be true of all men by nature, that they are a generation of serpents; and that which is sayd by the Psalmist of some men, that they have the gall of aspes or adders poyson under their lippes, is by the Apostle applied unto all men, as being naturally guilty of such bitterness; yet when the same hath in speciall maner broken foorth in some, there is then speciall reason to admonish them, to put away bitterness, clamour and reproach.

Whereas they say, *I make them vile before the whole Congregation, and to be insulted over by unworthy termes from those of my side, &c.* I answer,

1. My labour and study is that sin may be made vile in the eyes of  
O 3  
Gods

Gods people, and true godlines magnified. If their owne inordinate courses doe not make them vile, and to be disliked of the whole Congregation, then can my doctrine be no offence unto them, but is far from making them vile. The word of the Lord spoken by me is good unto them to walk uprightly, and I am ready to manifest the same in the particulars thereof.

2. For such as shall insult over them by unworthy termes, I doe not approve any such insultations and vaine boastings, but judge them worthy to be reprovved. I exhort and desire with the Apostle, 1. Cor. 4. 6. that all men would learne not to thinke of men above that which is written, and that no man be puffed up or swell against another for any mans cause.

3. As for insultations, let the intelligent Reader judge, and let those that know the state of this place judge, whether ever the like occasion of insulting against our Church was given to all sorts of adversaries, as is now given by these complaynants. Did ever the Brownists, or had they ever such colour of insultation as now they have, when they see these members of our Church so complayning of our government and discipline, and of the undue power of the Classis? The title of these their complaints, printed and prefixed by the Brownists, and the conclusion affixed by a Brownist, what are they else but notable insultations over the pretended miserable slavery & bondage of our Church? What can their talke be otherwise? Have not all other adversaries of discipline, yea and of our fayth and religion, occasion of insulting against us by unworthy termes, when they see the writings of *Mr. Davenport*, and of these complaynants?

4. Whereas they speake againe of *those of my side*, it is a testimony of their siding against me, and making a faction in the Church. Besides the warrant of Scripture before noted, and acknowledged by *Steph. Osv.* I have also the practise and example of the Reformed Churches of Scotland, France, Geneva, and the Netherlands, all on my side against them. Yea what one Church of note in all Europe that is on their sides in these complaints? Why are they not then ashamed through my side to wound all these?

In the end of this exception, they doe yet further blame my doctrine, and say that I *strayned the first verse, which telleth what God will doe to his vineyard, and spake altogether of mens disorders in the Church, &c.* Hereunto I answer,

1. It is

1. It is a very ignorant cavill, and a carping at that which is very lawfull, and oftentimes meet and necessary to be done, in such manner as I did in expounding that verse. For when God telles what he will doe to sinners, seeing in the execution of that judgment he often useth the disorder, error and malice of men, to correct them by their owne folly, and to make their very sins themselves to be their punishments; therefore in the explication of such judgements, which God threatens to doe, it is meet to shew the disorders and sins of men, by which he fulfille his threatnings. So when God tells what he would doe to his people, in cutting asunder his staffe that was called *bands*, and dissolving the brotherhood betweene Iudah and Israëll, what could be more fit for explication thereof, then to shew the disorders, schismes and contentions of those people, and how he used the perversenes of their wills for the performance of his owne will? When God tels what he will doe in his wrath against the wicked, he shewes withall how he useth their owne wrath mutually to consume one another. When the Apostle shewes what God will doe, in sending strong delusions unto men to beleieve lyes, &c. How can that text more fitly be explained, then by declaring the Antichristian disorders, errors and confusions of men? And even so when God tels what he would doe, in taking away the hedge and wall of his vineyard, there was just cause for me to tell how that plague is executed, when men by their owne disorders break downe the wall of government many wayes to the desolation of the Church, and therefore to give warning of those disorders to avoyde them.

Zach. 11.  
14.

Esa. 9. 19.  
26. 21.

2. Thess. 2.  
11.

Esa. 5. 5.

2. It is untrue which they say, that I *spake altogether of mens disorders in the Church*: for both in the second branch of the doctrine, and in the use thereof, I spake also of the worke of God, that inflicted that judgment of taking away the wall of government, and of his hand, that was to be observed and looked upon in such judgments: and for the declaration of this, I then alledged these testimonies of Scripture, *Esa. 3. 1. 2. 3. 4. Esa. 10. 5. 6. Esa. 19. 14. Ezech. 14. 4-10. Esa. 7. 18.* as may appeare more fully by the notes of my Sermon, which I then preached: And therefore this cavill against my doctrine is doubly unjust.



## COMPLAINANTS. SECT. XXXIX.

**T**Hirdly, he hath preached very bitterly and provokingly against private meetings, not onely long since, but of late hath done very unjustly and manifest injury to Mr. Davenport, whom he (plainly enough) reproached in his Pulpit, about the meeting of divers to heare him open the grounds of Religion, in a Catechising the family where he lived, every Lords-day after the Sermons were ended at 5 a clock at night, where many received much edification, which he hath injuriously now deprived us off, to the great griefs of many godly soules.

## A N S W E R.

**1.** **T**He private meetings, or rather the publick meetings in private houses, which I preached against, were such where private men doe preach ordinarily at set times and places; where divers members of sundry families doe meet together to heare, and this without allowance of the Church. This is such a disorder, as even the Brownists themselves doe dislike and would not tolerate among them. If I have offended hereabout, it is that I have not preached oftner against the same, there being such occasion given thereunto. If this doctrine be bitter unto them, it ariseth from the root of bitterness in themselves, that cannot endure a just reproofe of such a disordred practise. Would these accusers make good their accusation, why have they not brought some warrant from the Scripture to justify their owne way, or to refute my doctrine? How shameles a thing is it, to accuse me of obstinacy, and not to convince me by the word of God? to testify before all men, that howsoever I beare the name, and fill up the place of a Pastour, yet I doe not the duety of a Pastour, neither in government nor in doctrine, and yet not to manifest my doctrine to be repugnant to the Scriptures? As for other private conferences and godly exhortations and consolations, and mutuall dueties of Christians, I have ever exhorted and encouraged thereunto.

**2.** Whereas they complaine of manifest injury done of late to Mr. Davenport, &c. This is that which was done by me. Having occasion to expound the institution of the Sacrament of Baptisme, from those words of our Saviour to the Apostles, *Goe ye and teach all nations*, &c. I shewed from thence what calling the Apostles had; and likewise what calling they ought to have, which take upon them

them the publick ministry of the word and Sacraments; that they ought not to preach before Christ send them, and bid them Go, according to the order he hath appointed in his Church; and this I confirmed by sundry evidences of Scripture. If the practise of *M<sup>r</sup>. Davenport* was lawfull and unblameable, what reason is there either for him, or any of his friends, to be offended at this most necessary doctrine thus generally delivered, and in good maner from so pregnant a text? But if the practise of *M<sup>r</sup>. Davenport* was inordinate and unlawfull; there was no reason that I should refuse to speake of such wholesome doctrine, either for feare or favour, either of *M<sup>r</sup>. Davenport*, or these complaynants his friends. And what is this their complaint but to mis-call the manifest truth of God, and to make it a manifest injury? If the publishing of this word shall thus be accounted a reproaching; then may I say with the Prophet, *The word of the Lord was made a reproach unto me.* 1st. 20. 8.

3. When they say, I reproached him in my *Pulpit*, though there seemes to be some kinde of scorne in this their speech, yet it serves to shew that what I taught it was in the place whereunto I was lawfully called. And even this shewes, that it was the greater insolency in that person, who when as I had in this place in the forenoone taught against the preaching of private men, that he in the afternoone of the same day, in the same place, should oppugne this doctrine they speak of, to the offence of many.

4. To excuse the preaching of *M<sup>r</sup>. Davenport*, without a calling, they give it the name of *catechising a family*, as if it had bene but a family exercise. What is this but a mockery to deceave and bleare the eyes of such as might read their writing, when as the members of 30 or 40 families or more have bene reckoned to assemble together in that place? If such a course were lawfull, any sectary under pretence of a family exercise, might set open his dores and gather a multitude of people unto them. And further to open the grounds of Religion (as they speake) in such a catechising as he used, may as well be counted preaching as any other. And Catecheticall Sermons made without a calling or due allowance, may proove as dangerous as any other; whether preached at 3 or at 5 a clock; whether before or after other Sermons ended.

5. It is false they say, that *I have injuriously deprived them* of those meetings: for not I, but the *Classis* hath deprived them thereof. Nei-

P ther did

ther did I propound or bring the matter to the Classis, as I lawfully might have done; neither did I use my liberty of having a voyce therein, as I might: but the same of this their meeting, and of the concourse of people to heare *Mr. Davenport*, being noysed and spread abroad through the City, and so comming also to the eares of the Classis, they deputed two Ministers from among them, to enquire the truth concerning this their meeting, which being done, and they finding the thing to be offensive, after deliberation they appointed two Ministers to goe unto *Mr. Davenport* and *Mr. Wh.* in whose house this meeting was, and to admonish them in the name of the Classis, to shew them the danger of this meeting and exercise, to the end that they might desist from the same. *Mr. Davenport* being absent, the message was delivered unto *Mr. Wh.* This being so, how partiall and unjust are these accusers thus to complaine of me, and of me alone? Are they deprived of their edification? Why doe they not direct their complaint against the Ministers of the Classis? The truth is, how ever they colour their complaints, they doe indeed defame the Classis through my name, and condemne the lawfull order of these Reformed Churches, to justify their owne disordred courses.

6. Whereas they say further, that this is done to the grieve of many godly soules; though I will not rashly enter into the judgement of many such as came unto that meeting, nor pronounce sentence touching their godlines, yet this is well knowne, that some of them were such as had dealt very offensively and ungodlily in schifming from the Dutch Church, and leaving their communion, where they might freely and plenteously have enjoyed the meanes of edification, to the joy and comfort of their soules, and even at the same time of their meeting, there being a Sermon hard by in the Wester-Kerck, at the same houre when *Mr. Davenport* preached in *Mr. Wh.* his house.

7. If that exercise of *Mr. Davenport* was no more then a lawfull family exercise, warranted by the word of God; why then did they leave it of at the word of man? God requires every Maister of a family, to instruct his household in the knowledge and feare of God, and that commandment of God is to be observed, though any company of Ministers or Classis whatsoever should forbid the same. But it seemes their owne consciences told them, it was not right which they

*Deut. 6.  
Gen. 18.*



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they did, in that they were content to dissolve that great meeting, and to alter their course. Otherwise they themselves should be guilty of that which they unjustly impute unto me: for if it was agreeable to the will of God, then they which for the will of man did abandon and forsake the will of God, are guilty of depriving so many of their edification, and of procuring so great griefe to so many godly soules.

8. It is to be observed from this complaint as also from sundry other before, that these complaynants did not without some reason in their preamble, testify these thinges (as themselves speake) *principally to the Elders of this Church*, and as it were dedicate this their slanderous writing unto them: for seeing the most of our Elders have given their approbation, and allowance of this disordred meeting, and by their example encouraged others to frequent the same; they might well thinke that without doubt they would be earnest patrones of this their owne practise, and not lightly be drawne to condemne the same. But yet notwithstanding this, their reason is no sound reason; for had they wisely considered withall that these Elders had by this their practise made themselves parties in the business, and so fitter to be judged themselves, then to be judges of others: had they also considered, that the Classis being a superiour judicatory, had declared their judgment touching this exercise, they might well have marked how unreasonable it would be to make these Elders the Arbiters of this complaint.

## COMPLAINANTS. SECT. XL.

**F**ourthly, *about the question betweene him and Mr. Davenport, for the baptising of all children that were brought, though the parents were altogether unknowne, he very reproachfully upbrayded Mr. Davenport of error, and gave out that he would answer him in the Pulpit: And when the day came, wherein we expected the performance of his promise, he avoydes the question betweene them, and fell upon the Anabaptists and Brownists, from both which Mr. Davenport differed in that point, as he had told him formerly, and offered him to declare in publike, how far he differed therein; Is this brotherly dealing thus to use a Minister, who hath so lovingly assisted him and us in our necessity, and so traduce him falsely and injuriously in this manner, and all to the end to justify his keeping of him out of the*

*Church, whom the Church hath so much desired and bewaileth that they are deprived of him, which the Classis at first consented unto, though they knew the difference, till Mr. Paget brought it againe to them by force, to have them make an order to condemne their owne practise, and therefore we conceive Mr. Paget the onely cause we are deprived of such heavenly meanes for our edification.*

### A N S W E R.

**F**irst concerning the questiō which hath bene betweene *Mr. Davenport* and the Classis, about the baptising of such children, whose parents though no members of the Church, yet made themselves knowne to be Christians by their publike profession of the same sayth with us, by answering to the questions propounded in the administration of Baptisme; although upon occasion I have and still doe say, that it is the error of *Mr. Davenport* to deny baptisme unto such; yet is this no reproachfull upbraiding of him, unles these complaynants could convince me of error for so speaking. When *Mr. Davenport* signified unto me, that he was not of *Mr. Hookers* opinion in sundry points; that he was of the same opinion with me; this was in effect as much as if he had sayd in expresse words, that *Mr. Hooker* was in error: was this a reproachfull upbraiding of him, while he spake but the truth? And as litle reproach was there in my speech touching *Mr. Davenport*. But had I spoken in the rude language of these complaynants, who (as I noted before) say of that writing which was framed for accommodation of *Mr. Davenport*, and subscribed first by 5 Ministers, and after confirmed by the Classis, that they thinke no godly man will absolutely be bound unto it, this had bene indeed a reproachfull and unchristian censure, seeing many godly men have their errors, whereunto they suffer themselves to be bound by an absolute subscription, and promise to observe and maintaine the same by a further degree of approbation, then was required of *Mr. Davenport*.

Secondly, as for my promise, whereof they make a confused and unjust relation, thus it was. Having spoken in my Sermon of divers errors, and beside others making speciall mention of Arrians, that degrade the Sonne of God from his dignity; of Anabaptists that degrade all infants from their dignity; of Brownists who degrade such infants from their dignity, whose parents are no members of a particular Church with us, though otherwise of the same Religion and pro-

profession with us : hereupon for conclusion, I uttered these words verbatim, as of purpose I writ them downe before to prevent the perverting of them; viz. *of this error of the Brownists I purpose (if the Lord permit) to speake more hereafter, and ere long, when I come to that part of the Catechisme that concernes the Baptisme of infants.* This was all the promise that I made in publick, of which there was so much expectation before hand, and so much talk after. Now had I spoken onely of the Brownists error about Baptisme; yet had I fulfilled my word, that I spake in publike. But furthermore whereas upon occasion I had elsewhere in private spoken to this purpose, that I would also deale against the opinion of *Mr. Davenport*, in my Sermon at that time which I had nominated; this promise was also performed by me. For the opinion of *Mr. Davenport* is or was (according to his owne words and writings) that Baptisme is to be denied to such infants, whose parents being no members of a particular Church, did refuse to submit unto private examination, although they made publick profession of sayth in answering to those questions, demanded of them at the baptisme of their children. Now against this opinion I dealt in every argument, that I brought against the opinion of the Anabaptists and Brownists, and made expresse mention thereof, at least 4 or 5 times; and besides this, those answers which I then gave to the severall objections and allegations of the Brownists, touching the baptisme of these infants, were such as did also serve to cleare the question betwixt *Mr. Davenport* and us, as may further appeare by the notes of my Sermon, which I then wrote more largely then at other times I was wont, fearing such wrong as these complaynants doe unto me; and the testimony of others can likewise serve for confirmation hereof. And therefore most false and injurious is the assertion of these men, that complaine I avoyded the question betweene us.

Thirdly, whereas they tell of *Mr. Davenports* offer unto me, to declare in publick, how far he differed from the Brownists; it is true indeed, that upon my motion he made such an offer, but therein he neither satisfied my desire, nor performed his owne promise, though he had time enough to have done it long before he left his publick preaching with us. And had he done this, and withall shewed his reasons why he did so far differ, as he saith from the Brownists in this point; had he reprooved and refuted their opinions, and



answered their objections, it would soone have appeared, that he had no such warrant to stand so much upon his owne opinion. For there is such a neere affinity betwixt their opinions, that the error of the Brownists could not be refuted by him, but that his owne opinion must fall together. Their opinions are like twinnes that must live and dye together.

Fourthly, for their exclamation, *Is this brotherly dealing thus to use a Minister, who hath so lovingly assisted him and us in our necessity, &c.* It is not strange to heare these complaynants thus to write, and thus to exclaim, when they have *Mr. Davenport* going before them in his writing, where he in like maner complaines, saying, \* *though I have deserved better usage at Mr. Pagets hands for almost 6 moneths assistance of him, and have done and suffered so much to preserve his peace and the Churches, &c.* My answer unto them both is, first unto *Mr. Davenport*.

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pag. 12.

1. Against his almost 6 moneths assistance, he may set that other 6 moneths time mentioned by himselfe in his Protestation, wherein by his owne confession he had secretly given out a writing against me, that could not but incense the mindes of our people against me. Let him consider what good usage this was thus to traduce me in the darke, 6 moneths together before the publisher thereof did bring it to the presse, and so to the light.

2. For his almost 6 moneths assistance, let it be considered, that more then 6 yeares resistance is by *Mr. Davenport* procured unto us, by the grounds of contention, which he hath left behinde him in opposition, to the order and practise of these Reformed Churches in divers points before mentioned.

3. For his almost 6 moneths assistance, if it had bene better, yet had *Mr. Davenport* no cause to upbrayde me with it, and to boast of it before others, seeing for his labour in that time he received a larger recompence, by the collection that was made for him, then some other godly Ministers have elsewhere received for twise 6 moneths assistance and labour in the ministry.

Beside this, I answer unto these complaynants, and wish them to consider further.

1. Before the comming of *Mr. Davenport*, had he dealt prudently, and meant to be a faithfull and loving assistant unto me, he would first have knowne whether he could have accorded with us, before he had

he had presented himselfe here as a champion for my opposites.

2. When he was come, had he lovingly assisted me, he would have laboured to take occasion, to have shewed his consent with me in opposing such opinions and practises, as tend unto schisme, whereby both our Church is most endangered, and I most troubled. This he did not, though the present necessity of our Church did urgently call for it at his hand.

3. After his desistance from preaching, had he dealt saythfully & sincerely, as becommeth a Minister of Christ, it is not probable that this slanderous writing had ever bene made by these complaynants his especiall friends, to the great disturbance of our Church, and scandall of so many.

Neither helps it to say, he rebuked some of them privately, or that in *Mr. Wh.* his house, he preached against some that begun to schisme: for their dealing began to be so grosse and shamefull, that though there was no love of me, yet if he loved himself and his owne credit, for the purging of himself, he must needs declare that he would not justify the dealing of some of these complaynants. Who knowes not that they which are of one confederacy, may sometimes sharply rebuke some of their confederates for their rash and unadvised proceedings in some particulars, and yet whet them & strengthen them in their opposition and contention otherwise, for maintenance of their common opinions.

Fifthly, it is not enough for these complaynants to burthen me with a false relation of things done, unlesse they lay upon me also a burthen of false imaginations, touching my thoughts and intents, which they surmise against me, as though I had not onely done wrong, but *all to the end to justify my keeping of him out of the Church*; as if I had no other thought of preserving the Church, and avoyding of scandall and faction, and doing right to the infants; but all for mine owne ends, as they spake before, all for carnall respects, without regard of truth or right, without conscience of the commandment and will of God. While thus they seek to aggravate my fault, they doe but aggravate their owne presumptuous slander in their rash judging of my heart, with the ends and intents thereof.

Sixthly, to that they say of *the Church so much desiring him, and bewailing that they are deprived of him*; I answer, the Church desired him more at first before they knew his opposition to the *Clas-*  
*sis*, then

sis, then now they doe. Yea and many doe bewayle the evils that by his occasion are sprung up in the Church, wishing that he had never come among us.

Seventhly, it is also false and maketh the heape of their false assertions to be the greater, when as they say of having *Mr. Davenport*; which the *Classis* at first consented unto, though they knew the difference. For when the *Classis* consented, they knew no other, but that the difference was taken away, and that he consented to the judgement and counsaile given him by writing, and that which we had done for his accommodation. When his consent was testified and knowne, thereupon our Eldership resolved for him; thereupon some Ministers consented to seeke approbation of the Magistrates; thereupon the Magistrates consented, and thereupon the *Classis* consented, not knowing that the difference remayned. And for the prooffe hereof, there is testimony of Magistrates and Ministers, of *Classis* and Eldership to confirme the same.

Eightly, they complaine that I brought the matter againe to the *Classis* by force. I answer,

1. How doe these complaynants know in what maner I brought this matter to the *Classis*? which of the Elders hath told them, or what other witnesses have they of this force that was used.

2. The matter being formerly brought unto the *Classis*, that had given consent for his calling: the case so depending they ought in all reason to know the issue thereof.

3. That might rather have bene called an act of force and intrusion, if our Eldership without consent of the *Classis*, should have set up *Mr. Davenport* for a lecturer or assistant.

4. *Mr. Davenport* having contrary to expectation refused the calling, which was given unto him by consent of the *Classis*, it was my duety to acquaint them therewith. If these men would convince me of an offence herein, they must first proove that the discipline & government of these Churches is unlawfull, and that their authority in these affaires is not to be regarded or looked after.

Ninthly, where they say, that I brought the matter unto the *Classis*, so have them make an order to condemne their owne practise; I had not well understood the meaning, but that *Mr. Davenport*, from whose writing (as it seemeth) they have taken these words, doth speake more plainly thereof, as being a thing unlike or not to be expected.



expected. I answer; if it were unlike or unreasonable that they should make an order to condemne their owne practise, then is it not likely or reasonable that they would allow us to make an order for condemning of their practise: Then also was it not reasonable, that we in favour of *Mr. Davenport* should make an order to condemne our owne practise, and to justify the practise of the Brownists.

Lastly, to make the measure of their slanderous conceits yet the greater, *they conceive that Mr. Paget is the only cause they are deprived of such heavenly meanes for their edification.* To this I answer;

1. The speciall cause that hath deprived them of *Mr. Davenport*, is *Mr. Davenports* owne denyall to administer the Sacrament of Baptisme, according to the order of these Churches; and if any of these complaynants, being of the same judgement, have confirmed *Mr. Davenport* in this opinion, then are they also causes of this deprivation. And if *Mr. Davenport* be of the same minde with these complaynants in this their writing, touching the undue power of the Classis, then is there much more cause in himselfe, why they should be deprived of him, least he should harden them in the conceit of that new forme of government, that appeares to be in their heads.

2. Seeing the Classis required of *Mr. Davenport*, a consent unto that advise given by writing unto him, which he refused; seeing the Magistrates also required our Elders to surceasse from seeking him, either as Pastour or assistant: Seeing *Mr. Davenport* himselfe in his complaint against the Classis, doth lay blame upon them also, and sayth, *What remayned now to be done, but either voluntary desistance on my part, or violent rejection on theirs?* with what forehead can it be sayd, that I am the *only cause* of depriving them of him? Or will they have all both Magistrates and Ministers to pervert justice onely for my sake without respect of right? How far doth this their contumelious slander extend it selfe?

3. As for the heavenly meanes of edification (whereof they speake) they are the doctrine of salvation, the publishing of the Covenant, and the seales thereof: and seeing these have bene and may be found in such as *Mr. Ainsworth*, *Mr. Iohnson*, *Mr. Robinson*, *Mr. Iacob* and the like as well as in *Mr. Davenport*, who yet in regard of other errours, concerning discipline and government of the Church, were unfit and unworthy to be called or admitted for Pastours in a well

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established Church; why then may not the same be observed for *Mr. Davenport* also in some measure, though not so deepe in error as they especially in such places, where there is eminent and apparent danger ready to arise thereby.

Mat. 21.  
35.

1. Cor. 14  
33. 40.

The like may be observed also for the preaching and prophesying of *Ja. Cr. Tho. Flat.* and such like. Their preaching & their doctrine was either heavenly meanes for edification, or els they were earthly and carnall: for our Saviour makes but two kindes, either *from heaven* or *of men*. If they say unto us, that their exercises were divine and heavenly meanes for edification, we may then well say unto them, that it is no hurt unto the Church of God to be deprived of some heavenly meanes \* used in disorder.

## The PROTESTATION of the COMPLAINANTS. SECT. XLI.

**N**OW we pray you our Elders, in the feare of God, to take these our complaints to heart, and to give your judgment, whether it be not fit and more then time, that some lawfull course be taken for the redresse of these grievances, and to consult which way it may best be done. That so in that great day of the Lord, you may give up your account, for the discharge of this trust committed unto you with joy, which if yet you shall upon this our solemne complaint neglect to doe, we doe protest before the Lord and his Church, to be wholly guiltles of all these evilles having done our utmost endeavour for the redresse of the same, and the sinne thereof to lay upon *Mr. Iohn Paget* our present Pastour, as the principall cause of all these evilles, and next upon your selves, who have the chiefeſt authority in the Church for the redresse of all evilles.

### A N S W E R.

**I**N the matter of this PROTESTATION observe two speciall parts; whereof the first is a justification of themselves; the second a condemnation of me.

The justification of themselves is marvellous full and peremptory, amplified with swelling words of great and vaine boasting, whiles they doe protest that they are *guiltles* or *innocent*; that they are *guiltles* of all those evilles; that they are *wholly guiltles*; that they have done their utmost endeavour for the redresse of the same. But the

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the vanity and falshood of this their protestation, in regard of their owne justification of themselves, may appeare divers wayes:

1. They are defiled with the guilt of those manifold slanders, which I have noted in their complaints before, whereunto they have reference in this protestation, in saying *all those evilles*, wherein they can never, while the world stands, justify themselves by due proofes thereof. Protestations made upon false grounds, are double pollutions. And therefore though by this protestation they seeke to cloath themselves with a white stoole and robe of righteousness, as being wholly guiltles, and spotles in all these matters of complaint; yet let them not thinke that for such a protestation as this, their subscribed names shall be written among those names that have not defiled their garments, and therefore are sayd to walk with Christ in white. *Rev. 3. 4. Gal. 6. 7.* This vaine Protestation is a meare delusion and mockery, whereby they deceave themselves; but God is not mocked.

2. They protest falsely, and are no good Protestants in this their Protestation, when as they boast of having done their *utmost endeavour* for redresse of evilles; seeing they have not with their utmost care, laboured to bring the Word of God and good warrant from the Scriptures, to manifest that to be evill, which they complaine of. Onely in their first complaint, they alledge two testimonies of Scripture, which they doe not well understand, as I have shewed before: but for all the rest of their complaints following, touching the weighty controversies of the discipline and government of the Church, they bring no one testimony from the booke of God. It is the word of God, which is the divine instrument for the redresse of *Psal. 19. 9; 2. Tim. 3. 16.* evilles, for the correcting of error, and reforming of disorders; and while they have not layde these testimonies of the Lord before us, *Esa. 8. 20.* they have not used that godly endeavour requisite in such cases.

3. They have not done their *utmost endeavour* for the redresse of evilles; because they have not brought their complaints unto the Classis, under which they stand, to heare both their counsell and their sentence touching the same. They have not endeavoured to make a cleare Remonstrance from the Scriptures, and to shew it unto the Classis, and upon want of redresse there unto the Synod also.

4. They have not done their *utmost endeavour* for the redresse of evilles, so long as they have not with their utmost care and labour sought



sought the help of the Magistrates, whom God hath ordayned for the redresse of evils, and for the support of those that are oppressed. That this ought to be done, is professed by themselves: *Tho. Fa.*

Anno 1631  
Nov. 10.

*Tho. Flet. Tho. Ad. Ios. Ph.* and others have testified in the Confession, that rather then they would loose the liberty of the Church, they would appeale unto the Christian Magistrate. Now in this complaint it is layd, that I have deprived the Church of that liberty and power, that Christ hath given it in the free choyse of their Pastour; that I have deprived the Elders of their power in government, &c. If the liberty of the Church be thus lost, then by their owne confession, the authority of the Magistrates is to be sought. Therefore they that have made this Protestation of their innocency, and of being wholly guiltles, even for their utmost endeavour for redresse, is not just and upright.

5. They are not wholly guiltles, neither have they used their utmost endeavour for redresse of evils, if they have not at least used the private counsell of godly and learned men in these Countries neere unto them, for their better information and direction in such a bold enterprise as this. And of all the Dutch, French, English, or Scottish Ministers their neighbours here, who is it that hath given them any counsell or encouragement for this their writing & Protestation? If happily *Mr. Davenports* advise be alledged, they ought to consider that he being but one, and such a one as is many wayes a party joyning in the same complaints, his judgment ought not to have bene suspected, and not suddainly or easily rested in; seeing the holy Ghost tels us, that in the multitude of Counsellours is health, as I have formerly noted. If his hand be with them in this busines, it may sooner defile himself, then make them guiltlesse. But if they have not so much as his counsell and approbation, then where is their utmost endeavour, and where is that godly care that ought to have bene used for avoyding of offence?

6. Their complaints of the Churches slavery and bondage, and of the undue power of the Classis, and this their Protestation thereupon, are repugnant to the former profession of the Elders & Deacons, with 30 or 40 members of the Church, among whom were the chiefe of these complaynants, who in the question about *Mr. Hooker*, did acknowledge the authority of the Classis, by promising (as appeareth in the record \* before mentioned) that if

2 Sept. 3.

*Mr. Hooker*

*Mr. Hooker* could not conforme himselfe to acknowledge the authority of the Classis, they would not present him at all, &c.

7. Even these Protesters themselves; though they here justify themselves, yet can they not justify one another. Those 9 first subscribers that separated themselves from the communion, and refused formerly to partake in the Lords Supper with us; and thought it their duty so to doe, for the keeping of themselves guiltles; how can they protest before the Lord, that the other 12 which followed not their example, are wholly guiltlesse, as having done their utmost endeavour for the redresse of evilles? Those 12 againe that thought it enough to complaine, and darst not refuse communion; how can they protest; that such separatours are innocent, whom they condemned by their example? These complaynants that have bene of so different carriage, must needs impute some guiltines one to another, and cannot beleeye this Protestation of their fellowes to be true and just.

The second part of their Protestation, is a condemnation of me: They protest before God, that *the sinne lyes upon Mr. Iohn Paget, as the principall cause of all those evilles; and next upon the Elders conditionally, if they doe not take their complaint to heart; &c.* As for *Mr. Iohn Davenport*, and themselves, that the sin should lye upon him or them; that either he or they should be principall causes of these evilles, herein it seemes they be as blinde as moles. Having first arrayed themselves in white and shining apparell of imagined innocency; they seeke in the next place to clothe me with the black robe of confusion. This their dealing with me calls to my remembrance the cruell usage, which the Romanists in the Councell of *Constance* 10. Fox. did heretofore shew unto *Iohn Hus* the Bohemian, that faithfull Martyr of Christ. Having condemned him to be burnt at a stake; Ab. 8 they caused a crowne of paper to be made, and set upon his head, whereon were painted three Devilles of wonderfull ugly shape; with this title over their heads, *The Arch-Heretic*: for this also doe these complaynants. Having kindled a fire of contention to burne me, in so many false accusations; they make this Protestation like a paper-crowne for my head, with black figures upon it, and this title above, *The Arch-sinner*, or as they entitle me in their owne expresse words, *The principall cause of all those evilles*. But as we heard before, how vaine they have bene in the justification of themselves;

For the like stoutie is to be considered in the condemnation of me.

1. It is a very rash Protestation, which comeynes such a sentence of condemnation against me, before they have heard my answer to their complaints. Had they deferred their bold protestation, untill I had bene permitted to speake for my selfe, and to make mine Apology against their unjust Imputations, then had there bene more shew of equity in them, which now is wanting. They first protest & pronounce sentence against me, and then wait for answer.

2. As they wanted the warrant of holy Scripture for their owne justification, so doe they also for the condemnation of me. When they can prove by the Word of God, that this forme of government in these Reformed Churches, which standeth in the authority of Classis and Synods, as well as of Consistoryes, is unlawfull; and when they can demonstrate from the Scriptures that new discipline, whereby every particular Congregation is prescribed to be independent, and not subject to any other Ecclesiasticall power out of it self, &c. then may they have some colour of condemning every Minister of these Reformed Churches, and me with them, but not before: and yet neither then also can they justify this Protestation, unlesse according to their former complaints, they could proove me both obstinate in such errour, and an author of bringing the pretended slavery and bondage into our Church.

3. It is to be observed how these complaynants, though they know divers of the Elders to be of the same minde with themselves in sundry of the differences betwixt them and the Classis; yet they seeme to protest against them also, as causes of all these evilles next unto me; conditionally if they doe not take their complaint to heart, &c. Hereby they furnish those Elders with some colourable excuse, if they attempt any thing, which these men call a lawfull course, though by others otherwise judged of: for here is shew of answer affoorded unto these Elders, namely that they are complayned of; that they are protested against; that they are accused as causes of all these evilles, if they doe not so and so as is expected from them.

4. If we consider the matter according to the judgement and opinion of these complaynants, it will appeare that they have overspoken themselves, in accusing the Elders as causes of these pretended evilles



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evilles next unto me. For if they consider and call to minde how much these Elders have done to further the desires; what labour and paines they have taken with Magistrates and Classes for *Act. Davenport, &c.* then ought they not to have complayned of them next unto me. But if they have conscience of the matters complayned off, they must rather complayne of Magistrates and Ministers of the Classis, and of a great number of the members of our Church, who are more opposite unto their opinions and desires; then are these Elders protested against. And therefore it is against all equity, that they should so injuriously, so partially and so ingratefull deale with their friends, in placing them next unto me, as the causes of evil; when according to their opinion, others more blame-worthy should rather come betwixt.

From the matter of their **PROTESTATION**, come we now to consider the forme of it. They protest before the Lord and his Church. A protestation is more then a simple affirmation, and more then an earnest asseveration. In protestations witnesses are alledged and called for; and the word which in Scripture is sometimes translated to protest, the very same is sometimes also well translated to \* call for witnesses, according to the just and right signi- \* *Den. 4. 26*  
fication thereof. The witnesses which these complaynants call for, *U 30. 19.* are of two sorts; The Lord from heaven, and his Church upon earth.

For the first witness; To protest before the Lord, is more then common Protestations; to call him for a witness in our protests, doth participate of the nature of an oath, in one speciall part thereof. And hereby may appeare the fearfull sinne of these presumptuous Protestants, who call the Lord for a witness of their double falshood; of their justification of themselves as wholly guiltles; of their condemnation of me, as a principall and obstinate offender, as hath bene shewed before. The Lord is witness of every idle word, though he be not called for, but being called for a witness in such a bold Protestation, so voyd of truth, as if men would make the God of truth accessary unto their false assertions, this cannot but kindle the wrath of God, and his jealousy against those that doe so take his Reverend & Glorious Name in vayne, neither will he hold them guiltlesse, though they boastingly hold themselves wholly guiltlesse. *Prov. 6. 16. &c.*  
The soule of the Lord doth abhorre falshood, and he will be a swift  
witness

120  
witness against it. I desire the Lord, that this their sin may not be imputed unto them in the day of his appearance, but that they may be humbled for it, and so finde mercy in his sight.

For their second witness, which is the Church of God: I answer,

1. The Reformed Churches in these Low-Countries, in Scotland, in France, at Geneva, cannot be witnesses of their innocency, nor hold them wholly guiltlesse, seeing they use such a government by Classicall and Synodall assemblies, as these complaynants doe count a burden, oppression and reproach as an undue power.

2. This particular Church, whereof these men are members, doth not (so farre as I can discern) justify their Protestation, but complaines of these complaynants for their scandalous writing, in reproach of the government and doctrine taught by me in the same.

3. Even these complaynants being so different as is before noted, cannot be witnesses for the truth of this protestation. Yea I assure my selfe, that if they were severally examined, they neither understood what they have subscribed unto; neither yet would agree one with another, touching the meaning of these complaints. And therefore though they have called Heaven and Earth to record against me, and for themselves, yet can they not be cleared by either of them in such maner as they have protested. Their owne witnesses are against themselves.

Whereas in fine they tell the Elders, that *they have the chiefeest authority in the Church, &c.* I answer,

1. The Elders that rule well, are worthy of double honour. Their principall dignity is to be examples of the flock in all godlines, and to use their power aright. But to exercise authority, according to the conceits of these men, noted in their complaints, in opposition unto the superiour power, that is in Classes and Synods, the Elders might thereby justly make themselves unworthy of any authority, honour or office at all in the Church of God.

2. If the Elders have the chiefeest authority in the Church, how comes it to passe that some of these complaynants doe usurpe and arrogate an authority above them, in preaching and expounding the Scriptures, so as these Elders dare not attempt?

COMPLAY-

## COMPLAINANTS. SECT. XLII.

**S**O beseeching the Lord to bleſſe our endeavours, and deſiring you to cauſe theſe our complaints to reſt upon Record in the Register of this Church, that after times may ſee how theſe evils have bene witneſſed againſt, we ſubſcribe our names as followeth, deſiring alſo that place may be left in the Register for all others that hearing hereof, ſhall deſire to have their names underwritten, for the more full witneſſe of theſe thinges: becauſe we have not gathered many names, as we could have done of many (becauſe you might have nothing to take offence at that way) which we conceive would gladly have joyned with us herein, not onely of men, but of many godly women alſo that are of the ſame minde with us.

W.B.

I.Po.

A.H.

N.I.

I.S.

H.P.

I.C.

L.C.

T.Fl.

We who laſt time, did not with our brethren above written abſtayne from the Lords Supper, yet deſire to joyne as one with them in theſe complaints and grievances, and therefore have underwritten our names as followeth,

S.Of.

E.P.

F.D.

T.Fa.

G.B.

P.L.

T.Ad.

H.D.

I.H.

D.B.

E.S.

R.P.

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It is here to be noted, that I.H. P.L. and F.D. having acknowledged their faults for this unwarrantable ſubſcription, are to be exempted from the number of them.

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## A N S W E R.

**I**N the concluſion of theſe complainants obſerve this heap of offences, partly in the writing, and partly in their deeds attending the ſame.

1. After ſo many reproachfull complaints, to conclude and ſeale up all with ſuch a vehement Proteſtation, was a great boldneſſe in ſin.

R

2. Not



2. Not to content themselves with words, but with pen and incke to write downe their reproaches, was another boldnes in evill-doing.

3. After writing to gather hands and subscription of names, was a further strengthening of themselves in wrong-doing, & a snare unto others.

4. To boast they could have done more; and in such offence to pretend avoyding of offence as here they doe, is so much the more offensive.

5. Besides their owne writing, to require a publick record in the Register of the Church, is a great insolency.

6. Besides publike record, to require a space left for subscription of more names, is a strange impudency.

7. To be so eager in the pursuit hereof, as 5 severall times to come unto the Consistory, in seeking to be registred there, as was done by some of them, is a strange importunity.

8. To be thus importunate and urgent at such time, when I was weake and sickly that I could not come abroad, sometimes to see what they did, was a great inhumanity.

9. To leave their subscribed complaints in the hands of such as without their knowledge might either give copies thereof in writing, as was first done, or might also print the same, as now by one of them it is printed, this was a great unadvisednes, and folly in them.

10. To take the name of God in vayne, by beseeching the Lord to blesse these their unlawfull indeavours, (evē as some of them also had a remarkable day of fasting, and *Mr. Davenport* with them, about the same time or a litle before they delivered up this writing; as if they did *faste to strife and debate, to smite with the fist of wickednes, and to make their voyce to be heard on high,*) this is more offensive & a just cause of new humiliation unto them.

*Esa. 58.4.*

Now if these complaynants had their desire fulfilled, what els could be expected but faction and schisme, and all maner of confusion in the Church? If their writing against me be recorded in the Register of the Church, it is reason that my answer be recorded also. If their writing have names subscribed, and place left for whosoever will, to joine their names with them; it is equall that under my answer a place be left also for whosoever will to underwrite their  
names

names therein. If any new members of the Church be taken on, the like liberty may as well be claymed by them, to subscribe their names as they please, either in the one or other voyd place left for subscription, &c. But who sees not what an intolerable and pernicious fancie these men have hatched in their braines?

This their practise represents unto us as in a glasse, the lively image of a deadly war, wherein the ordering of the battell is already thus described, or rather prescribed by them:

The 9 first Subscribers being more forward in separating then the rest, are not without reason set formost by themselves, in the *Vant-garde* of this subscription.

The other 12 that joyne in the complaint, but were not so hasty to leave communion in the Lords Supper, are placed in the *middle-ward*, with some distinction after the former.

Those that come after, whose names they would have to be written in the empty space, that is left for them in their desire, they must then bring up the rere of this Army, and so make the *Rere-ward*. Yea it is noted in the end of their printed booke, that now already,

*After these grievances were given unto the Consistory, divers members more hearing thereof, desired to joyne in the same, and subscribed their names also.*

These unknowne adversaries, whose names though they be subscribed, are yet hidden from me, are like unto the troopes of reserve, which for the present lurcke in secret and ly in ambuscado, ready to break out, and to make an assault and to fall on, as opportunity shall serve.

This army of complaynants being thus set in aray, and armed for the battell, what contention and strife; what scandall and offence doe they occasion hereby? How ill doth it become these men with prayers and protestations, to require others to thinke upon some lawfull course to be taken for the redresse of evilles; and yet at the same time to devise and desire, and that so importunately, such an unlawfull, disordred and dangerous course for the encrease of evils, as that the like at any time hath scarcely bene heard of? The lawfull course for redresse of evilles, is that plaine high-way, and that approved order, wherein we are established with these Reformed Churches, namely if any be wronged or unsatisfied in the Eldership, to goe for refuge unto the *Classis*, and from thence, if need be,

to the Synod; unlesse by the Word of God this way be proved unlawfull.

To conclude, for all the evident wrongs, which these complaynants have done unto me, how many and how great so ever they be; though they have sought to blot my name with reproach; though their complaints be now recorded, and their names registred in many hundred of *W. B.* his books; yet my prayer unto God for them is, that their offence herein may be blotted out of that record & booke of remembrance that lyeth open before the Lord, and that by their unfeigned repentance, they obtaine grace and favour from God.

And as for me, my hope and confidence is in the Lord, who through his rich grace hath covered all mine iniquities in Christ; and notwithstanding these accusations, in the middes of my weaknes, I can truly say with his reproached servants, according to the measure of the gift of God, *Though mine adversary should write a booke against me, I will take it upon my shoulder, and binde it as a crowne unto me. I will declare unto him the number of my steps, &c.* The Lord is my light and my salvation, whom shall I feare? The Lord is the strength of my life, of whom shall I be afraid? Though an host encampe against me; though war rise up against me, yet will I wait for the promise of the Lord made unto his servants, namely, that the righteousness of God in Christ being made mine, *shall goe before me*, and be as the vanguard for my salvation, and that the *glory of the Lord shall be my rereward*. To this God of glory be praise and honour by Iesus Christ for evermore.

A M E N.

### An Answer



# An Answer to the Allegations of Scripture brought by Mr. Davenport, against the baptising of such infants, whose pa- rents appeare to be Christians, in such maner as is declared in the writing of the ; Ministers.

\* above mentioned.

\* Pag. 44  
45.

## Mr. D A V E N P O R T.

**F**irst I neither did nor doe deny to baptise their infants who are members of this Church, which seeing it is so, I desire to understand by what right the Pastour of any particular Church, can be bound to exercise his ministry in any act of it, towards those who are no members of his Church, seeing the Apostle Paul required no more of the Pastours of Ephesus, then to take heed to themselves, and to all the flocke, whereof the Holy Ghost hath made them overseers. Act. 20.28.

## A N S W E R.

**F**irst, by what right Mr. Davenport himself being no member of our Church, did communicate with us in the Lords Supper, by the same right may the Pastour of any particular Church upon occasion exercise his ministry in some act thereof, towards those who are no members of his Church. Had Mr. Davenport looked well upon himself and his owne practise; he might have found reason to bethinke himself better, unlesse he think that I was not bound to exercise any act of my ministry towards him, when as he desired the same.

Secondly, suppose Paul in the place alledged had required no more of the Pastours of Ephesus; then that which Mr. Davenport intendeth, yet might a further duety have bene layd upon them in some other place of Scripture. It is no good kinde of disputing, to argue thus, No more is required of Ministers in such and such a place, therefore in no other place at all.

Thirdly, and more particularly, whereas the solempne preaching of the Gospell with publick invocation of the name of God; are ministeriall actes; seeing Pastours and teachers, the maydens of wise-

dome, are not onely bound to admit, but also to invite and call others even those that are without, Heathens, Turks or Iewes, understanding the language to come and heare them, thereby to pluck them out of the pit of destruction, *Prov. 9. 3. 4. 5. Mat. 28. 19. 20.* Therefore are they bound to exercise some acts of their ministry towards those who are no members of their Church.

\* See Arrow  
against se-  
par. p. 96.  
97.

\* Ibid. p. 17.  
18. and  
again from  
pag. 109.  
to 114.

Exod. 4. 24

Fourthly, for the Administration of the Sacraments, it is also a duty of the ministry, to be performed by a Pastour to more then the members of his particular congregation: and this not onely by admission of the particular members of an other Church to receive the Lords Supper with them in their Church upon occasion, which the \* Brownists themselves doe allow; but also when need requires to administer the Sacraments, both of Baptisme and the Lords Supper in neighbour Churches that are destitute, being required thereunto. This I have \* heretofore already proved against *Mr. Ainsworth*; and it is the error of those Separatists, to deprive themselves of such help. Hereupon it followed, that after the death of *Mr. Ainsworth* for many yeares together, they were without Sacraments, and had neither Lords Supper nor Baptisme administered in their Church, their children for many yeares remayning unbaptised, and sundry dying unbaptised: for which neglect and delay of baptism, they had just cause to feare that the Lord might have met them, as he did Moses in the Inne, for neglecting to circumcise his son.

And it is observable how *Mr. Davenport* stumbleth at the same stone, and misalledgeth the very same place of Scripture, *Act. 20. 28.* as *Mr. Ainsworth* had done before to the same purpose, to restraine Pastours from executing any duty or act of their ministry towards such as are no members of their owne particular congregation.

Fifthly, for the government of the Church, and for administration of discipline, which is an other work of the ministry; this also belongeth unto Pastours, not onely for the members of the particular Church specially committed unto them, but for the members of many other particular congregations combined in Classes and Synods, where the causes and controversies of many people are decided and determined by the joynt authority of many Ministers, meeting together for that end, as we see in that example, *Act. 15. 2. &c.*

Sixthly, to come neerer unto this place *Act. 20. 28.* men doe then attend

attend unto their owne flock, whereof the H. Ghost hath made them overseers, when they labour that their flock may be encreased, that more soules may dayly be added to the flock, and that the number of the faithfull may grow; for thereby the mutuall edification, comfort and spirituall joy of all is encreased, according to that blessing that is oft noted in the \* Scriptures. This blessing is obteyned by the labours of faithfull Ministers, with those which at first are no members of the Church, in seeking to bring them into the fold. And thus the Pastours of Ephesus living among the great multitude of infidels and heathnisch Idolatours in that City, had not attended unto the flock committed unto them, unlesse they had laboured to encrease their flock by their labours towards those Ephesians that were without. \* Esa. 49.  
20. 21.  
Añ. 4. 4. 5.  
5. 14.

Seventhy, men doe then attend unto their owne flock, when they labour that the same may be preserved in the truth, and defended against the manifold and dangerous errors, such as the Pastours of Ephesus were warned of *Act. 20. 29. 30.* In such dangers if either the faithfull Pastours were taken away by death; or if through weakness of gifts they were not able to stop the mouthes of adversaries, what remained then to be done, but to seek the help of neighbour Ministers for their assistance, the Lord requiring that members of the body of Christ, should take care of one another in their necessities to help them? Now this convincing of erroneous persons judicially in the Church, being a ministeriall duety, *Tu. 1. 9. 10. 11. 1. Tim. 5. 20.* it followes that upon the performance hereof in such cases, men may exercise some acts of their ministry towards such as are no members of their owne particular congregation. 1. Cor. 12.  
25. 26. 27.

Eightly, whereas *Mr. Davenport* doth afterwards acknowledge, that in regard of the communion of particular Churches amongst themselves, he neither did nor doth refuse to baptise their infants, who are not members of this Church: so that he may be satisfied by some precedent examination, if otherwise they be unknowne unto him, that they are Christians indeed: hereby he doth plainly refute himself, and that divers wayes; for, 1. If the communion of particular Churches amongst themselves doe warrant him to baptise their infants, who are no members of his Church, then is it an error to thinke that a Pastour may not exercise his ministry in some act of it, toward those who are no members of his Church; and all his allegations



gations to that end are vaine and idle. 2. How vaine is it to call into question, whether they be Christians indeed, viz. in regard of their externall profession, who are confessed to be members of an other true Christian Church, that is in communion with us? 3. Seeing *Mr. Davenport* professeth, that *he neither did nor doth deny to baptise their infants who are members of this Church*, what reason hath he to require a precedent examination of the members of an other Church more then of the members of this Church? If the members of this Church may be baptised upon this warrant, because they are members of it, why may not the members of an other true Church be also baptised upon the same ground? 4. Why doth *Mr. Davenport* onely mention his regard of the communion of particular Churches amongst themselves for baptising their infants? Why doth he not as well regard the communion of particular persons, members of the catholick or universall Church, seeing they also may have their infants baptised, though not joyned unto a particular visible Church? 5. Whereas *Mr. Davenport* hath resigned his Pastorall or Ministeriall charge in London, and is now no established Minister of any particular Congregation, having no calling elswhere, and doth yet upon occasion preach sometimes for others, as for *Mr. Balmf.* & *Mr. Pet.* &c. it were worthy to be knowne, upon what ground he doth administer the word unto them. If he doe it by vertue of that communion, which is betwixt particular Churches, when as he himself is no Minister of any particular Church, how much more may they that are established Ministers, performe some acts of their ministry to those that are no members of their Churches, when as upon occasion they are required so to doe? If he doe it not as a Minister, nor countes it any Ministeriall act, but doth it as a Prophet, and as in an exercise of prophesy, yet seeing this also ought not to be done, but according to order, and not without consent of such as have authority to dispose and governe such actions; if now their calling, request or allowance can warrant him to doe that which otherwise would be unlawfull, why may not also the request of the same persons warrant him that is an established Minister to performe some Ministeriall act in a neighbour Church, or to some members thereof, though otherwise unlawfull, if he were not so required? Or if he have any other ground whereon he resteth, the knowledge and consideration thereof might happily give some further light unto this controversy.

Mr. D A V E N -

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**Mr. DAVENPORT.**

**T**He same is required of Archippus, to take heed to the ministry which he had received of the Lord, (*viz.* amongst the Colossians) that he fulfill it. Col. 4. 17.

**A N S W E R.**

**T**He answer made unto the former allegation, may serve for answer of this: Yet from hence also divers things are to be observed.

1. If the ministry ought to be fulfilled, then not to be lightly forsaken without lawfull and orderly dimission upon a just calling to serve the Church of Christ elsewhere, or unlesse by necessity men be deposed by such authority as is not to be resisted. They that otherwise forsake the flock, doe not fulfill their ministry. Men may flee or hide themselves in time of danger, yet without resignation of their callings.

2. If the ministry ought to be fulfilled, then are the Ministers to declare the whole will and counsaile of God, so far as it is revealed unto them, for the good of Gods people, *Act. 20. 20, 27.* especially before they depart from their Churches, to shew the equity of their cause, to manifest the danger of those errours, for which they leave their flocks, that their people also may witnesse the truth for which their Ministers suffer; otherwise they are guilty of double desertion of their flock.

3. If that be a right ministry which is *received in the Lord*, which is obtayned by a lawfull calling, then may no man without intrusion take upon him solemnely to preach & minister the Gospel of Christ at set times and places, where the members of many families doe ordinarily meet together, without due warrant and allowance of the Church, where such things are practised.

As Paul thought it needfull to have these things sayd unto Archippus; so let every godly Minister consider, whether it be not meet that ech of these things should be duely regarded of them.

**Mr. DAVENPORT.**

**P**eter also exhorteth the Elders, saying, feed the flock that is amongst you. 1. Pet. 5. 2.

**S A N S W E R.**

## A N S W E R.

**T**He strength of that objectiō, which is implied in these words, hath bene already taken away in answer unto the former allegation, *Act. 20. 28.* and we may yet further observe touching this place.

1. The similitude taken from Shepherds feeding their flockes, doth not reſtraine Miniſters from exerciſing ſome act of their miniſtery, towards thoſe who are no members of their particular congregation: ſeeing even ſhepherds for the defence and benefit of their flockes, and for their mutuall aſſiſtance, have reaſon to combine themſelves together for the performance of ſome works of their calling towards the endangered ſheep of other flockes, as appeareth *Eſa. 31. 4. Luk. 2. 8. Gen. 29. 7. 8.*

*requirunt.* 2. The word here translated *feeding*, doth alſo ſignify to *rule* and *governe*, as *Rev. 12. 5. and 19. 15.* If this kind of feeding be reſtrained unto one congregation onely, then is all the authority and government of Churches by Claſſes and Synods overthrowne thereby: then is it unlawfull for aſſemblies of Miniſters, to exerciſe any act of power, or to give their voyces for the deciſion of controverſies in any congregation beſide their owne, contrary unto the uſe of this word of feeding, applyed unto ſuch in *Iſraël*, as exerciſed ſome acts of their miniſtery, for the help and benefit of divers congregations, as *Ezek. 34. 2. &c.*

3. If we conſider the perſons to whom Peter wrote this Epistle, namely, *to the elect ſtrangers diſperſed throughout Pontus, Galatia, Cappadocia, Aſia and Bithynia, 1. Pet. 1. 1. 2.* If withall we conſider the manifold neceſſities whereunto theſe Chriſtians were ſubject in their ſcattered habitations in thoſe times of perſecution, what an unreaſonable thing is it to imagine that the Miniſters of thoſe Countries might not exerciſe ſome act of their miniſtery for baptizing an infant of thoſe diſperſed ſtrangers, which were no members of their owne congregation?

*Arrow  
againſt ſe-  
par. p. 97.*

4. It is alſo to be obſerved, how this allegation *1. Pet. 5. 2.* hath bene formerly brought againſt me by *Mr. Ainsworth*, and to like purpoſe as *Mr. Davenport* here uſeth it. And indeed, ſuch application of it doth better ſerve the turne of the Browniſts, that rend the Church of God by their ſchiſme, then thoſe that deſire to preſerve the communion of Chriſtian congregations by this bond of combination obſerved among them.

Mr. DAVEN.



M<sup>r</sup>. DAVENPORT.

**M**<sup>r</sup>. Davenport speaking of himself, saith, *The Pastor of the English Church can not satisfy his conscience, that it is lawfull for him so to doe; yea he greatly feareth, least Christ will judge him guilty, if he suffer himself to be in bondage under such a custome, which is contrary to the canon of the Apostle, let every man be perswaded in his owne minde, Rom. 14.5. and whatsoever is not of faith is sinne, vers. 23.*

## A N S W E R.

1. **T**He Apostle here speakes of doubting about things indifferent, as the use of meates and observation of dayes, Rom. 14.2-6. which observation doth not commend us to God; seeing neither they that did eat were the better, nor they that eat not, were the worse, 1. Cor. 8.8. The kingdome of God consisted not in such things, Rom. 14.17. But the matter in controversy betwixt us, is neither in it self, nor in the estimation of either part, a thing indifferent. You judge it a sin to baptise the infants of such parents; we judge it a sin to deny baptism unto them. Therefore though the Apostle doe allow a toleration of things indifferent, this is no warrant for toleration of that which is held sinfull and simply unlawfull.

2. The Apostle here speaks of such a toleration, whereby men were received as brethren and members of Christ, such as might be saved, being received of God, Rom. 14. 3. Our question is not of such receiving, but of receiving to an office and publick ministry with us in the Church. Now many may be received for Christians, which can not lawfully be admitted for Ministers, in regard of their dissention and differences from the Church of God.

3. The doubting and wavering in matters of Religion, being a distraction and suspension of the mind betwixt truth and errour, and being repugnant to faith, is a very dangerous and great evil to be taken heed of. It brings men oftentimes into a very miserable condition, and to a necessity of sinning to their great woe and hurt: for in many duties that are to be done, the doubting person is condemned & sinneth, whether he doe them or doe them not. For example, it being a duty to heare the word of God in true Churches; he that begins to decline unto schisme and doubts, it is a sin, that person sins

both wayes ; If he heare doubtingly , it is a sin not being of faith, *Tit. 1. 15. Rom. 14. 23.* If he refuse to heare, it is a sin and schisme, condemned *Heb. 10. 25.* in forsaking the assembly of the Saints. So for one declining to Anabaptisme , doubting whether his child should be baptised or not: If he bring it to baptisme doubtingly, it is a sin for want of faith. If he refuse to bring it , he sins many wayes against his child , and against the Church of God. And so in many other cases. Therefore let men take heed, how they excuse themselves by their doubting, and how they please themselves therein.

4. For *Mr. Davenport*, seeing he heard of our controversies before his coming over the Seas unto us , and of this particular about baptisme, if he doubted hereof, and could not satisfy his conscience, that it was lawfull for him to joyne with us in the baptising of such infants as we speak of; then ought he rather not to have offered himself unto us , to disturbe our Churches peace by the doubts which he brought with him, and by the contentions likely to arise thereupon. Then might our Church have bene edified by the more speedy calling of some other faithfull Minister, who being free from this doubting and irresolution of mind, could then have better accorded with vs.

### M<sup>r</sup>. D A V E N P O R T.

**I** Take the name of Christians (in this question) in the same sense wherein the multitude of belevers in Antiochia, were called Christians , *Act. 11. 21. 26.* So that I account them to be Christians children, whose parents , at least one of them, in externall profession , is within the covenant. *Gen. 17. 10. Faithfull , Rom. 4. 11. Called, Act. 2. 39.*

### A N S W E R.

**I** Also take the name of Christians , as I conceive it is taken *Act. 11. 26.* and in the judgement of charity doe account them to be Christians , that are by their externall profession within the covenant, faithfull and called. In the writing of the 5 Ministers, where the state of the question is set downe , it is expressed , that they would have the children of such parents to be baptised, *quos constat esse Christianos*, who are manifested to be Christians.

But against this *Mr. Davenport* in his writing to the Classis , excepteth and complayneth , that it was required of him that he should conform

conforme unto a particular custome of the Dutch Church, for the unlimited baptising of all infants, which were presented in the Church, of what nation or sect soever, although that either of the parents were Christians, was no otherwise manifest then by their answering *Yea*, at the reading of the leiturgy of Baptisme publickly, or by nodding their head, or some other gesture, they seemed to be willing. The same thing he doth afterwards againe repeat in the same writing. For answer hereunto consider,

Book of complaints  
pag. 2.

Pag. 5.

1. It is utterly untrue, that such an unlimited baptising of all infants, of what nation or sect soever, was required of him. For besides the limitation above specified, there is also an other expresse limitation plainly set downe in the writing of the 5 Ministers, approved also by the Classis, viz. *If yet any other case fall out, whereby it may seeme that the infant presented should not be baptised, that then the judgement of the whole English Presbytery, or also if need be and conveniently it may be done, that the judgement of the Classis of Amsterdam be obteyned and heard, and rested in.* A man that reads *Mr. Davenport* his writing, might easily be brought to doubt, whether Turks or Iewes, Mahometists or Heathens, or infidelles of what nation or sect soever, did sometime present their children to baptisme, and that it was the custome of the Dutch Church to baptise such being presented, seeing he shewes his feare in conforming to the particular custome of the Dutch Church, in the unlimited baptising of all infants presented of what nation or sect soever, &c. But such practises are not allowed in the Dutch Church: and if any such case, or any other apparent cause of scruple had fallen out, then by this writing of the Ministers, it was permitted to *Mr. Davenport* to have referred the baptisme of such infants to further deliberation & judgment of the Eldership or Classis. And hereby it may appeare how unjustly in this question, both *Mr. Davenport* and the complainers doe use that phrase of *promiscuous baptising* of all infants without difference &c.

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& 19.

2. That men might be reputed in the covenant by testification of their faith and repentance, though it were by a word or gesture of the body, witnessing their consent thereunto, so far as to procure the admission of their infants, to have the seale of circumcision or baptisme, it appeareth from the holy records. Because even this word *Yea*, is noted by Christ, and accepted by him as a testimony of the will.



will consenting unto the gracious power, truth and promise of God, and as a witnesse of the minde, both for the act of faith and love, *Mat. 9.37. & 9.28. & 13.51. Ioh. 21.15. Rev. 22.20.* And so the word *Amen* is noted by the H. Ghost as an actuall profession of Religious worship, and as an externall expression of faith, love and thankfullnes accepted of God, *Psal. 106.48. 1. Cor. 14.16. Rev. 1.7. & 19.4. with 2. Cor. 1.19.20.* Hence it is also, that the people of God in Israël did enter into the Covenant, and renewed and confirmed the Covenant, and professed the Lord to be their God, and themselves to be his people, vowing his service and obedience by the words of *Amen*, or *So be it*, or the like short speeches, briefly expressed at propounding of the Covenant: neither could it well be done otherwise, when hundred thousands of them at once did make such Covenant with him, as appeareth from *Exod. 19.8. & 24.3.7. Deut. 27.14.15. & 29.1-10-15. Iosh. 24.24.25. with Num. 1.45.46. &c.*

So for beckning or nodding with the head, it is observed in common use, to shew the consent or dissent of the will in any matter: And the \* Latine words in their divers composition doe import the same. The \* Greek words also used by the holy Ghost, to declare how men signified their meanings and their willes, *Ioh. 13.24. Luk. 1.22.62. & 5.7.* doe import that this was done by a beckning or nod of the head. And more plainely, the \* word that signifies so to nod the head, is sometimes in our English translation expressed by the word of *consent*, *Act. 18.20.* Now seeing the consent of the will is thus declared by this gesture of the body; and seeing as the Apostle shewes, where there is a willing minde, there men are accepted of God; it is therefore no marvell if the worship of God be so often expressed by this externall gesture of bowing the head or body, as we read, *Exod. 4.31. 1. Chron. 29.20. and 2. Chron. 20.18.*

Besides this, other the most weighty and solemne Covenants and professions of speciall persons in the Church, are ordinarily celebrated and confirmed by answering briefly *Yea*, with bowing of the head or body; as the stipulation of Ministers, Elders and Deacons, when they are publickly received into office before the Congregation; the profession of publick repentance, either before or after excommunication by such as have committed speciall offence; the

confir-

\* *Annus.*

*Immo.*

*Abnuo.*

*Renno.*

\* *νένω.*

*διένωω.*

*ένωω.*

*ένένωω.*

\* *ένένωω.*

*2. Cor. 8.*

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confirmation of mariages, &c. All these in the Reformed Churches are usually accomplished, when persons that undertake the same doe present themselves before the Congregation, answering *Tea* unto the questions propounded unto them.

3. To come more particularly unto the places of Scripture here alledged by *M<sup>r</sup>. Davenport*. For those multitude of beleevvers that are called Disciples and Christians, *Act. 11. 21. 26.* though it be sayd, that they beleevd and turned unto the Lord, yet is it not specified by what words or signes, more or lesse, they professed their faith and conversion unto God. How can it be proved from hence that such as consented unto the doctrine of the Gospell propounded unto them, by answering *Tea* unto it, and bowing their heads or bodies, in testimony of their approbation and liking thereof, might not thereupon be admitted unto baptisme both they and their infants?

For *Gen. 17. 10.* when as in old time circumcised parents brought their infants to be circumcised also, it cannot thence be shewed, that more questions were propounded in the examination of them, then are now in the administration of Baptisme propounded unto such baptised parents, as doe now bring their children to be baptised: or that the children of such had circumcision denyed unto them, who shewed their consent and willingnes in embracing the covenant, by such brief answers and gestures as we speak of.

For *Rom. 4. 11.* Abraham is there called *the father of all them that beleve*, whether they were members of a particular visible Church or not. And for ought we finde in the holy story, there might be some beleevvers even in Abrahams owne time, that were neither members of Abrahams family, nor yet under the government or guidance of any particular Church. If a son or bond-servant of Ephron the Hittite, or of any other Amorite or Canaanite were then brought unto the knowledge of the true God, and to wait for the promise, why might not the infant of such an one have then bene circumcised, though not living in a visible Church?

And for *Act. 2. 39.* though the promise be made unto such as are called, yet who can shew that such are not to be accounted outwardly called, and in some measure within the priviledge of the covenant, who being themselves already baptised, and withdrawing themselves from other sects and Churches, doe bring their infants  
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unto the true Church to be baptised; being there also ready to make a publick profession of their faith before the whole Congregation?

### MR. DAVENPORT.

**B**Eside the former notes of a Christian parent, *Mr. Davenport* alledgeth this further, that they must be such as are *joynd unto some true Church*. 1. Cor. 5. 12.

### A N S W E R.

**T**He words of the Apostle here alledged are these, *For what have I to doe to judge them also that are without? doe ye not judge them that are within?* How *Mr. Davenport* applies this sentence to the question in hand, it is not plainly described by him. It had bene good, if he had shewed how he had drawn his argument from hence, that the answer might have bene framed accordingly. In the meane time let this suffice for answer unto that which is obscurely objected from this place:

1. Of 3 sorts of persons, which may be sayd to be *without*, those offer themselves first unto our consideration, that being members of a visible Church, are yet without true faith, and therefore are no members of the invisible Church: Of such Christ speaketh, *unto them that are without, all things are done in parables*, Mark. 4. 11. But such the Apostle in this place doth not speak of: for such being in regard of their externall profession within the Covenant, and within the visible Church, might be judged by the same, and censured as occasion required. Such were many in Israel, and are in other Christian Churches.

2. Those in speciall are *without*, that are no way Christians, neither in deed nor in profession; such as were the open Infidelles and Heathens that lived in Corinth, of such it is sayd, *Walk honestly towards them without*, 1. Thess. 4. 12. These though they were judged by the word preached, when sometimes they heard it, 1. Cor. 14. 24. or by the admonitions and examples of the godly whom they despised, Gen. 19. 7. 9. Heb. 11. 7. yet before they submitted themselves unto the Church, were not to be judged and censured by Ecclesiasticall discipline, nor to be avoyded as excommunicates, for then must men goe out of the world, as the Apostle here shewes, 1. Cor. 5. 10. 12.

3. Those that for the present live not under the discipline and government



government of some particular Church, and yet make profession of the same Religion with the true visible Churches, and bring their children unto them to be baptised, making solempne promise to bring up their children in the faith that is professed in those Churches; of which sort there are a great number in these Low-countries, because none here are compelled to the Sacraments, nor to subjection under the discipline: These in speciall are the persons that in our question are without. These parents, though in regard of that Church where they receaved their owne baptisme, and in regard of that Church whereunto they bring their infants to be baptised, they professe and practise some imperfect communion therewith, and therefore in some sense may be sayd to be of such Churches; yet because for the present they live not within the pale of any Ecclesiasticall government, neither are subject unto the discipline, either of one or other Church, in this regard are such here commonly sayd to be without. Now how *Mr. Davenport* will deduce and infer from the place alledged, that these kinde of parents are not to have the priviledge of Christians, so far that their infants may be baptised, that cannot I comprehend: this remaynes to be manifested by him.

Those onely, according to the order of these Reformed Churches, are admitted for complete members of the Church, who bringing testimony of their good conversation, after examination and profession of their agreement with us in the same faith and Religion, and after solempne covenant and promise of submission unto that discipline and government exercised amongst them, have their names published before the whole congregation the Lords-day following, and when no just exception comes against them, are then receyved and confirmed for members of such particular Churches. But that the Children of these onely are to be baptised, that is not made to appeare from the sentence of Paul 1. Cor. 5. 12.

For this third sort of persons *without*, though their fault be great in not joyning unto some particular Church, when opportunity permits; though some through ignorance and errour, and some for their carnall ease and other sinister respects, doe absteyne from joyning themselves unto the Church: yet even among these also some have more knowledge of the truth, and are more frequent in attending upon the publick worship of God, and are otherwise more unblamable in their conversation, then some of those that are members of

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the Church. And all of them that come unto us for baptisme (so far as ever I heard) are baptised persons themselves, and have bene members of the Church of England or Scotland, or at least of some other Christian Congregation. Yea and *Mr. Davenport* himself, so long as he remayned at Amsterdam, being no member of our Church, was to be reckoned among this third sort of persons, that are sayd to be without. For (though I make no comparison in respect of personall gifts and graces, yet) in respect of his Church-estate, having left that particular Parish Church in London, whereof he was a member, and having withdrawen himself from under the government of the Church of England, and not standing under the government of any other particular Church Dutch or English here, he was then no complete member of any visible Church, otherwise then those are, about the baptisme of whose infants our present question is.

Besides these allegations of Scripture, *Mr. Davenport* alledgeth for himselfe the consent of Divines of the Dutch Churches in their Confessions, and of all Reformed Churches in the harmony of their Confessions, and further he sayth, *to conclude, all Divines agree in this.* Now although there be a great deale of vaine confidence and mis-taking in him to apply the testimonies of learned men to the justification of his opinion, wherein he dissenteth from vs; yet is not my purpose for this present to enter into a dispute about the divers judgements of learned men concerning this question. It shall suffice for this time to have answered that which he now objecteth from the Scripture; I being but defendant, and he opponent. He telles in his preamble, how *little he hath sayd in comparison of that which he hath to say*, and I doe beleieve it to be so. Yet as occasion shall require (if the Lord permit and assist) my purpose also is, to adde something more according to my weaknes, for the clearing of this point, hoping that some other more able will be stirred up hereby, to make a more full defence of the truth.

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# Observations touching the PROTESTATION of Mr. DAVENPORT.

**U**Pon the coming forth of the Book of Complaints against me, *Mr. Davenport* immediately sends out a *Protestation* against it, and signifyes he could have no rest in his spirit untill he had resolved upon this *Protestation*. The speciall matters conteyned therein are a threefold *Protestation*, a threefold *Quære*, a threefold *Confession*, and a threefold *Request*.

The summe of his threefold *Protestation* is; 1. *That he knew not the Publisher*; 2. *that he gave no consent to this Publishing of it*; 3. *that the Publisher to make satisfaction for his great injury, ought either to revoke his bookes and burne the whole impression, or print an other for the publick acknowledgme<sup>t</sup> of his fault therein*.

For these 3 *Protestations*: 1. There be divers reasons why men should beleieve *Mr. Davenport* herein; and therefore doe I also give credit unto him in ech of them.

2. Could he also have made *Protestation*, that he had not first given out these things by writing, and so filled the hand of him that published them againe in print, it had bene more honour to him, and more peace to our Church.

3. Observe the just reward of the inordinate affection which this Publisher shewed in contending for *Mr. Davenport*. By *Mr. Davenport* himself sentence is pronounced against him unknowne, that he ought to beare his shame before the world in a printed book, to be monument of his injury done in printing.

4. Observe what litle conscience this Publisher makes of *Mr. Davenport* his counsaile and exhortation, to procure the peace of his soule, in refusing to make such Publick Satisfaction in the acknowledgement of his fault, as *Mr. Davenport* requireth of him. The Publisher in his complaint against me, \* complayneth of me for de- \* *Sett. 4<sup>th</sup>*  
priving him of such heavenly meanes of edification as he had by *Mr. Davenport*. But loe, how he wilfully now depriveth himself of the fruit of that heavenly meanes, choosing rather to continue in the guilt of his sin without due repentance, then to give glory unto God, by humbling of himself in the confession of his sin, according to the advise of *Mr. Davenport*.



5. Observe how dangerous it is to give way unto contentious spirits, and not to beware of them at the first. *Mr. Davenport* at first gave way and opened a dore of opportunity unto the Publisher, to spread abroad matter of contention, when he committed his writings either to him or others. He knew to whose hands he committed them, but he knew not to whose hands they should come. He gave consent for making the matter of his writing knowne one way, and that produced another way of Publication beyond his consent. So he could not shut the doore which he had opened.

**T**He summe of his threefold confession is; 1. He confesseth that about 6 moneths since, having bene often provoked by injurious reports, &c. and having bene much sollicitied by particular freinds &c. upon such necessity and much importunity, he was constrained to set downe those particulars in writing, &c. 2. He professeth that no man hath the originall copy but himself, and that for ought he knowes he never gave it to more then two to peruse, &c. onely to inable them to give private satisfaction to those that should require it of them, and so to inable those to satisfy others in a private way, &c. 3. He professeth that from hence it will follow, that he is altogether innocent in this matter, which as he knew not of it, till it was brought unto him in print, so he utterly dislikes both for the unseasonableness of the work, and for the unreasonable and uncharitable bitterness of the Publisher.

Touching this threefold confession or profession, observe 1. The complaints of *Mr. Davenport*, touching such injurious reports as are by him mentioned in his writing, are already shewed to be unjust.

2. If provocation by injurious reports had prevayled with me, as far as it did with *Mr. Davenport*, then should I also have made answer in writing to such reports, as were often brought unto me, and communicated the same with others, to inable them to satisfy others also. This I did not, but rather suffered much wrong.

3. Observe how solicitation by particular friends prevayled with *Mr. Davenport*, to doe that which hath caused so great offence: Let men beware of importunity of freinds provoking unto strife. If *Mr. Davenport* should tell who these freinds were, it would happily appeare more plainly what litle reason he had so to have bene caryed away by them.

4. Though *Mr. Davenport* never gave his writing to more then two to peruse; that might be as much as if he had given it to 20; while

while those two might spread it abroad to as many and more; as is also come to passe.

5. Though no man hath the originall copie but himself; this excuseth *Mr. Davenport* no more, then if he that hath made a libel, and given the same to others, which have transcribed copies thereof, and spread them abroad, first by writing and then by printing, should say with *Mr. Davenport*, *yet mine owne was returned unto me againe, and I have it in my keeping: no man hath the originall copy but my self.* What helps this, when 500 copies thereof be printed & dispersed abroad?

6. Whereas *Mr. Davenport* professeth his intent to give private satisfaction; in a private way: Let it be observed how private this way was, when as in the postscript after his letter to the Classis, he useth this maner of speech, *Let the Reader judge what I could say lesse or more mildly, &c.* For is not this the phrase and stile of bookes published for readers? And were it not absurd so to speak of a writing which is not intended for the view of readers? Sayth he not also in his new preamble to that letter, that he translated it *for the satisfaction of the members of the English Church*? And could that be kept private, which he intended should be made knowne to so many persons? And even here in this part of his Protestation, doth he not shew his intent was to satisfy *the Dutch in that City, viz. of Amsterdam, and some of the members of that Church, and many of our nation in other parts of these Countries*, who (as he saith) he was informed, that they were by *mis-reports prejudiced against him*? Doth not this also accord with the practise of his speciall freind the Publisher, who hath also caused this writing to be translated into Dutch for their satisfaction? Could all this be done, and not be counted a publicke work? Who knowes not that matters are published abroad, not onely by printing, but by writing also, when one is appointed to satisfy another, and they others againe?

This dealing of *Mr. Davenport* suites well with the Embleme or Picture printed in the Title-page of his Protestation, where *Flying Fame* is printed, and pourtrayed as a woman with her wings spread abroad, mounting aloft in the ayre, her Trumpet in her mouth, and her cheekes swollen with blowing of it. For even this kind of communicating his writing, was enough to raise up and to cary forth the same of these actions; Those two selected instrumēt for satisfaction,

being like the two wings of an eagle, and Mr. Davenport his writing like the *Trumpet* in her mouth, to sound out his reports far & neere, to publish them both in England and Netherlands, even before the printing thereof.

7. This kinde of *Private way*, as Mr. Davenport calleth it, hidden to me, and made knowne to others, the more private and secret it was, the greater was the injury unto me, so to spread abroad complaints against me. Hereby I was accused, and could not come to answer: hereby it came to passe, that I might justly complaine with *Psal. 35. 15* David and Ieremie: *They assembled themselves against me, and I knew* *Ier. 11. 19.* *not: they tare me and ceased not. I was like a lamb or a bullock that is brought to the slaughter, and I knew not that they had devised thus against me.* Though I heard of reproach enough, yet I knew not of this devise by underhand-writings to propagate reproach, and to fill the mouthes of slanderers against me. Would Mr. Davenport have dealt ingenuously and Christianly with me, he should first have sent his writing unto me; and those his two instruments, whom he sought to inable that they againe might inable others, to give satisfaction in a private way, ought to have acquainted me with it, to have seene whether I could not by an other writing have satisfied them. This their private way, this underhand-practise, which by his confession continued about some 6 moneths before the printed booke came forth, and might have continued longer, if this Publisher had not beyond his expectation brought it to light; what was this els but an indirect and disordred course, to undermine me secretly and in the dark?

8. Let Mr. Davenport consider whether there be not partiality in his proceedings. For if he thought it needfull to make these writings for the satisfaction of the members of the English Church here, whereof he is neither member nor Minister, how much more ought he to have done it for satisfying of the members of his Parish-Church in England for the leaving of it; to give a reason of his proceedings there, which he knowes are disliked by many? Why hath he not under his hand in writing given copy of the passages therein, and appointed some to propagate the knowledge thereof as well as here; that so (as he speakes of this) *the Reader might judge the better of the whole busines?*

9. Observe how in the midst of these practises, tending so manifestly



settly unto this, *Mr. Davenport* yet maketh a profession of his love and peace, telling us how he did expect when God would sweetly order and dispose the spirits of Pastour and people in that Church, to unity and concord betwene themselves, &c. and that he doth still hope and pray for it. But is this the work of a peace-maker, or peace-seeker, to spread abroad matter of dissention? Had he any just ground to hope for unity by such reports, serving to dis-unite the hearts of people? Is this a sweet order to dispose the spirits of Pastour and people to concord, by making complaints unto the people against their Pastour? Yea what els hath he done in this writing, but played the part of an evill instrument, comming betwixt Pastour & People, to irritate their mindes, and to provoke unto further contention by a vaine discourse, of seeking to proove that he was not desired by me, by teaching the people to complaine after his example, and so forcing their Pastour for his owne defence, to publish an Apology against unjust complaints?

10. Whereas *Mr. Davenport* in this speech for unity & concord, talkes indefinitely of some conclusions and wayes of advancing our mutuall good and comfort, agreeable to the Gospell & rule which Christ hath left for his Churches to walk by: What *Mr. Davenport* means by these conclusions & wayes, I know not. But this I know, that *Mr. Davenport* his way can never advance our mutuall good, nor procure our comfort, being so directly opposite and contrary to the Gospell, and to the rule which Christ hath left us to walk by: for in his forenamed private way of satisfaction, in stead of admonition of the supposed offender, either alone or with witnesses, according to the \* rule of Christ, he substitutes two tale-bearers, not to admonish the offender, nor to help to convince him, but by a writing communicated to them to satisfy others, as he pretendeth in a private way. In stead of telling the Church according to the rule of Christ, his way is to have the Church to be enformed by certaine whisperers from one to an other, for many moneths together, without knowledge of the offender, or any due proceeding according to the Gospell. His obscure and dark speeches are such, as may lightly be drawn to strengthen the discontented persons among us in their opposition against me, and against the Classis, and against the government and discipline of these Churches, with whom we are united. For what are these *Conclusions & wayes of advancement* he aymes at? Are

\* *Mat.* 18.  
15. 16.

*Ibi. vers.* 17.

at? Are they the Conclusions of any new discipline which we want? Why did he not then plainly describe them for our help and furtherance? Otherwise in the meane time we thinke that the Conclusions of the Classis, touching the controversies among us, to be the way of unity and concord, not repugnant to the Gospell: Had *Mr. Davenport* and the complaynants rested therein, our unity & concord had bene established and confirmed. Though these conclusions did not serve for the admittance of *Mr. Davenport* as a Pastour among vs, yet they served to conclude our Peace, without any new project of his.

Lastly, observe how *Mr. Davenport*, although he confesse touching the Title of the book and the publishing thereof, that he utterly dislikes it, both for the unseasonableness of the work, and for the unreasonable & uncharitable bitterness of the Publisher; yet he speaks not the least word against the matter of the book, nor against the authors thereof, nor against those many false and slanderous assertions of the complaynants. He might as safely and without rebuke unto himself, have spoken all this that is here confessed by him, though he himself had written the whole booke, and subscribed his name with the rest of the Complaynants unto the second part of the book, as well as he did unto the first. For first as for the unseasonableness of the work, it is well knowne that some great adversaries of the truth have complayned sometimes of their owne fellowes, for printing & publishing their owne opinions unseasonably, before matters were ripe, and the way prepared for the receaving of them. And further for the unreasonable & uncharitable bitterness of the Publisher, as he here speaks; and for the harsh & unsavoury language used by the Publisher, as he speaks in the preamble to his Protestation, though the Publisher be many wayes guilty therein, yet is *Mr. Davenport* guilty of great partiality in reprooving of him alone, when as the other subscribers also are guilty and partakers in the transgression as well as he. Why then doth *Will. Be.* alone beare the rebuke from *Mr. Davenport*? Why are not *Law. Co. Tho. Fl. Ia. Cr. Io. Pol.* and the rest rebuked by him also? Though *Will. Be.* the Publisher have bene more rude then the rest, yet for the matter of the book, the other are as deep in the guilt of those unreasonable and uncharitable slanders conteyned therein. If their complaints be just, then is the Title just: If the Title be vile, then are their assertions vile that justify the Title. Had *Mr. Davenport*

support a tender and impartiall conscience, then as he had no rest in his spirit untill he had resolved upon this his Protestatiō, so he would also have had no rest nor full contentement therein, unlesse he had entirely and sincerely protested against the book it self, the writer & the underwriters thereof, as well as against the Title & the publisher of this Pamphlet.

**F**Or his threefold Quære, wherein he wisheth the Publisher to informe himself of these 3 things;

1. Whether he be not an injurious one, &c.
2. Whether he be not a sower of discord among brethren, &c.
3. Whether he be not a buisy body, one that busieth himself in other mens matters, &c.

Observe, 1. how confused and indistinct these 3 Quæres are, each one of them being confounded with the other two. For the first, under the Title of *injurious one*, are comprehended both he that soweth discord, and he that is a buisy body. For the second, by *sowing discord* among brethren, men are both injurious and buisy bodies. For the third to be *a buisy body* in such maner as *Mr. Davenport*; here specifies, what is it els but to be both injurious and sowers of discord? But let us follow the order propounded.

2. Observe more particularly wherein the Publisher of this book hath bene injurious. He was injurious

To *Mr. Davenport*, in printing that which he wrote, without his consent.

To some of his fellow-complaynants, to publish their writing. For though all of them be guilty in subscribing to the writing: yet divers of them professe themselves to be highly offended at the printing thereof.

To all of them, in having the Brownists to print it with such a schismaticall addition in the end.

To me, in spreading abroad so many untruthes against me, as are before noted.

To our whole Congregation, to blot the same with report of infamous contention, faction, &c.

To the Classis, in defaming their government and proceedings.

To the Magistrates of this City, in publishing an unjust complaint against that which was done by them.

To all Reformed Churches, in publishing complaints against  
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by them.

To all that seek reformation, and desire the same discipline that is practised in these Churches, this their book being a stumbling-block layd in the way.

To all that are grieved for the offence arising by this fact, he being cause of their griefe.

To all that take pleasure in these offences, he being a meanes to harden them in sin.

3. Observe, that as the Publis her hath bene injurious many wayes, so *Mr. Davenport* hath bene injurious many wayes, both unto the Publis her himself, and to others also: and this according to his three-fold Quære propounded unto the Publis her; for

1. For *injuriousnes*; As he that puts a sharp knife into the hand of a litle child, is thereby injurious unto that child: so was *Mr. Davenport* that framed a writing like a sharp pointed knife, and put it into the hand of this rude Publis her, either mediately or immediately, giving him thereby occasion and opportunity to publis h the same, and so to wound himself & others thereby. Whereas *Mr. Davenport* desires the Publis her seriously to consider, *whether some by respect or secret distemper, had not biaised his spirit a wrong way, or imbittered it too much*: it is apparant that *Mr. Davenport* his writing was a *biase* set upon the spirit of the Publis her, to make it run that way it did in the reproach of me; and whatsoever secret or open distemper was in him before, this example of *Mr. Davenport* in all reason must needs both imbitter and embolden him the more unto this exploit.

2. For *sowing of discord among brethren* which is so hatefull, which *Mr. Davenport* amplifies by similitudes of fire and water, by the danger of opening sluises in these Netherlands; what were those two persons, to whom he communicated his writing for satisfaction of the members of the English Church and others, but as two *Sluises* opened by him, from which the waters of strife might flow forth with danger of drowning many? What els but two sowers of discord appointed by *Mr. Davenport*, ech of them furnished with coales of fire to enflame many against me? For fire workes, hath not *Mr. Davenport* first digd the trenches, and made mines under the ground, and scattered gunpowder therein by his under-hand writing, whereunto *W. Be.* gave fire by publishing the same, and so blowne up the mine?

mine? *Mr. Davenport* prays here that the Lord would ~~relieve~~ *Satan*, but had he bene carefull to resist *Satan* at the first, he would not have done him such a service, by filling the mouthes of these persons with such store of complaints as he did.

3. For being a *busy body*, *Mr. Davenport* askes the Publisher, what calling he hath to interpose himself thus publicly, &c. And yet who more then *Mr. Davenport* hath given him a calling (such an one as it is) to interpose himself in spreading abroad the writing, which he communicated unto his two *busy bodies*, to the end they might upon occasion divulge the same? Yea in this very *Quere* doth not *Mr. Davenport* give a kind of warrant for publishing these complaints, brought to the Consistory, when as he disallows the publishing thereof, with this limitation onely, *before matters have bene there discussed & determined, or at least, before the issue and conclusion, which there shall be put to the question, hath bene sufficiently demanded and expected.* Doth not this imply, that though not before, yet after this done, there would be a warrant to publish these matters? And seeing the complaynants have bene so importunate in their demandes about this busines, as is before shewed, and think they have expected and waited long enough; what wonder if such a speech as this, should make them conceive that they had now some warrant to publish their complaints unto the world? And further howsoever the matters published, doe not onely concerne our Church, and the speciall things conteyned in these complaints, have bene already judged and determined by the Classis; yet seeing *Mr. Davenport* hath bene an instrument to publish some of them by writing, no marvell if this Publisher thought that the example of *Mr. Davenport* was some warrant unto him to publish them in print also.

**H**Is threefold Request is, 1. To me, that I would rest satisfied with his ingenuous profession in this particular, &c. 2. To the Publisher, that he would affix this sheet of paper [ his Protestation ] in stead of a Postscript to his book, or disperse it among all persons to whose hands his book shall come, or is come, &c. or make one good use of both. 3. To all men to whose hands the other book shall come, that they will speedily send this after it, or stick this with it, &c.

Touching his Request to me, I doe willingly yeeld thereunto, and doe rest satisfied for this particular, that he knew not of the printing

protestation here, and solemne protestation before. Though he had not requested this of me, I should easily have beleaved, that for his owne credit he would not have printed the book: yet doe I hold him very faulty, for that under-hand publiſhing of his written book, by which I have sustained so great wrong.

Touching his requests to the Publiſher, and to all other men to whose hands the other book shall come; what will or power they have had to accompliſh them, I leave them to answer as occasion ſerves.

**T**O conclude, this printed Proteſtation of *Mr. Davenport* conteyneth in it a threefold Publick Provocation of me, to answer his writings more then I had before.

1. By avouching herein that *he hath written nothing in that declaration but the truth, which he is also ready (as he ſaith) to confirme as occasion ſhall require.* This new aſſeveration and beating of the former reports into the head of the Readers, I eſteeme as a new challenge binding me to answer that declaration, and to ſhew the untruth and injuſtice of thoſe reports ſpread abroad againſt me therein.

2. By intimating further matter that he hath in ſtore beſide that which he hath already written againſt me, when as he telles how *he concealed other things which he might have added for his further clearing, unleſſe more publick provocation ſhould make it neceſſary to publiſh all together, which he hath hitherto forborne.* A threatning inſinuation like unto that which is in his preamble to his letter unto the Claſſis, and like unto thoſe that have elſwhere bene uttered by him.

3. Howſoever his reports and his complaints againſt the Claſſis, and againſt me, were before ſpread abroad firſt by his writing, and then by the printed book, yet this new printed Proteſtation makes all more publick, comming to the hands of ſundry perſons that ſaw not the other book before, cauſing them to enquire further after theſe things. This further ſpreading of the matter hath mooved me the more to give answer unto him. My deſire is that the truth might be ſpread as far as the untrue and unjuſt reports that are gone out before. And the God of truth grant this.

A M E N.

F I N I S.



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